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THE
Present State
OF THE
REPUBLIC
OF
LETTERS.

For January, 1730.

VOL. V.

—Fungar vivo totis, acutum
Reddere quæ ferrum valet, exfers ipsa secandi.
Horat.

Non simili frondescit virga metallo.

L O N D O N:

Printed for WILLIAM INNYS, at the West
End of St. Paul's. MDCCLXXX.

Price One Shilling.



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T H E



THE
PRESENT STATE
OF THE
Republick of Letters.

For JANUARY 1730.

ARTICLE I.

The HISTORY of Arianism, from M. Maimbourg; and of Socinianism, from L' Amy: With two Introductory Discourses concerning the nature of speculative Doctrines, and of the doctrine of the Trinity in particular. By Mr. WEBSTER, of St. Dunstan's in the West.

[These two Discourses are printed by themselves, as a Pamphlet.]

AS it is the business of these Discourses to prepare the Reader for a careful attention to the ensuing history, it is proper to give an account of them.

JANUARY 1730.

A The

The first of them begins with this observation ; That it is of great use to examine the case of *doctrinal*, or *speculative* points in Religion ; how far they are of an *indifferent* nature, as to the *belief* of them ; whether, as such, they be capable of being made terms of Salvation ; and whether the doctrine of the *Trinity* be of this kind. To such a persuasion it is owing, that a great number of Christians neglect the consideration of the essential doctrines of Christianity : For, being prepossess'd with an opinion that such matters do not at all concern them, in that they do not affect their future happiness, why should they spend their time upon subjects of no consequence, and perhaps as little entertaining to their taste and humour ? But if Unbelievers can be convinced, that the doctrine of the Trinity is not *merely speculative* ; or that speculative doctrines may, if God pleases, be required of us, as necessary *conditions* of *Salvation* ; they then must think themselves concern'd to enquire whether God has reveal'd them to us, and required us to believe them.

Another reason, the Author has given, why he thought an enquiry into the nature of *doctrinal*, or *speculative* points so seasonable, is, That the arguments, whereby the *Innocency* of *Error* in such points has been defended, subvert all Religion, both *natural* and *reveal'd*.

Having thus observ'd the importance of the subject, he proceeds to state the question in dispute ; where he takes particular care to fix the meaning of the terms, and to free them from that ambiguity in which they have been used, either thro' ignorance, or design. In the
 profes-

prosecution of this subject he has a particular regard, as he himself says, to a celebrated piece, intituled, *The Innocency of Error, asserted and vindicated*, written by Dr. Sykes; who has taken great pains to reduce the notion into a formed scheme, whereas before it was only dropp'd occasionally, in loose and naked propositions. From this piece therefore our Author cites several passages, where the doctrine is formally stated. As thus; *Error is an assent of the mind to a proposition as true, which is not so. If error extends no farther than the mind, 'tis what I call SIMPLE ERROR: If a man proceeds upon this false bottom to regulate his practice, such error is then called a practical one. Again: If we guard against evil practices, if we take care that our actions are but right, and agreeable to the laws of Christ; I do not see what harm can ensue. Again: If errors of the understanding are criminal, let all be so, and punish philosophical ones, as well as theological.* Then follow some remarks upon the Doctor's inaccuracies and inconsistencies; which we shall pass over, having collected enough to shew, that the assertors of the innocency of error mean, by *speculative errors*, such errors as relate to points that are only the objects of our *understanding*, without having any influence upon our *actions*; of which kind they suppose the doctrine of the *Trinity*, and other *mysteries* of Christianity to be.

The first argument that is brought in proof of this notion, is, *That in the perceptions of the mind, men are perfectly passive.*

This argument, our Author observes, will equally render *all* errors innocent, the mind being equally *passive* in those perceptions upon

which we ground our judgment in *practical* truths, as in *speculative* ones. We *act* in consequence of our *judgment*; and our judgment is made in consequence of our *perceptions*: And therefore if in *speculative* truths, the agreement or disagreement of the terms of a proposition *appears necessarily* to the mind, and the mind *judges necessarily* according to the *appearance* of things; the progress of the mind is the same in its judgment concerning *practical* truths, and consequently errors in such points are equally *involuntary* and *unpunishable*.

The same consequence will also follow in respect to the belief of *Christianity* in general, as well as any particular doctrine of it: The mind being passive in its *perceptions*, and *judgments*, it is not in any man's power to determine how the evidence for the truth of Christianity shall *appear*, or whether he shall *judge according as* things do appear; from whence it must follow, in this way of reasoning, that error in respect of the truth of *Christianity*, is as innocent as error in our notions of the *Trinity*: So that, as our Author takes notice, the advocates for the *Innocency of error* use the very same way of arguing, in support of their favourite scheme, which the late Mr. *Collins* and other *Infidels* have used against *free will*, in order to destroy Religion in general.

Their second argument is only the consequence of the former; That *error cannot be punishable, because we cannot repent of error*; i. e. *can have no sting of Conscience, no remorse, no self-condemning notions for having been in an error, unless it has affected our actions*; alledging this reason for it, *That 'tis a contradiction to be fully per-*

Art. 1. *the Republick of Letters.* 5

persuaded of any point, and to repent of it at the same time. Upon which our Author observes, 1st, That men *may* be punished for what *they cannot repent of*, because their incapacity to repent may be owing to themselves. 2dly, That tho' 'tis a contradiction to be *fully persuaded* of any point, and *repent* of it at the same time; yet *that persuasion* may be criminal, as arising from the neglect of the proper means of conviction, or from vicious passions, which may hinder those means from having their proper effect. But 3dly, That this argument, were there any force in it, would prove *practical* errors as innocent as *speculative* ones. For, if a man be fully persuaded, tho' erroneously, of the lawfulness or unlawfulness of any action, he cannot be so fully persuaded, and repent of that action at the same time: And if he cannot so *repent* of it, he cannot, in the opinion of these Gentlemen, be *punished* for it.

The third Argument is this; that *the Evil lies not in them* (speculative Errors) *but in the frame and disposition of mind, which tends to betray men into them.* To which our Author answers, that this Argument proves directly, that *speculative* Errors are punishable as well as *practical* ones, because they *may*, and often *do* arise from *an evil frame and disposition of mind*; from pride, from self-conceit, from obstinacy, or from worldly interest.

The last Argument that our Author mentions, he quotes from Mr. *Chubb*, and it is this; That *speculative* Doctrines must be innocent, because *they are not so clearly revealed as to leave no room for Error*; and it is absurd to suppose that a wise and good Being should create us capable of Error,

and punish us for erring: To which he replies, That if we be capable of understanding and believing any truth, we may be punished for not doing it; or else there is an end of all Religion at once, because we are *capable of sinning*, and consequently, according to this way of reasoning, we are not *punishable* for sinning, tho' capable at the same time of *avoiding* the sin. The general Remark which our Author makes upon all these arguments is, That either they prove nothing, too much, or something foreign to the purpose; that no argument has been advanced concerning the innocency of *speculations*, or *notions* in particular, as distinguish'd from *practical* truths, but only such as prove *all errors innocent*, or *all punishable*.

Having therefore shewn the weakness of their arguments, he proceeds to consider more particularly the tendency of the modern opinion concerning the *Innocency of Error* in *speculative* points, and shews that it necessarily leads to *Deism*, tho' every advocate for it may not perhaps understand the Nature and consequence of his own doctrine. If *speculation*, as opposed to *practice*, cannot be the proper subject of duty, it is (according to them) because it has no *inherent goodness or evil*, such as we ascribe to *moral actions*; or, to use their own terms, because there is no *moral fitness*, or *unfitness* in matters of speculation. Which argument will equally prove, that all the *positive* duties, both of the Old and New Testament, are of an *indifferent* nature, and that we can no more be obliged to observe the *Sacraments*, than to believe the *Mysteries* of Christianity; because we cannot deduce our obligation to the observance of them from the *eternal and immutable reason of things*, but only from the

the *declared will* of the Legislator; which they will not allow to be binding upon us, unless the thing commanded has an *apparent moral fitness*, as well as a *positive Sanction*, to enforce it: thus absolutely destroying the authority of God, as Governor of the world, and making him only the means of informing us of our duty, but not the fountain from whence our obligation to obedience arises. Nay, the very ideas of *jurisdiction*, of *power* and *authority* must be lost; because, if a command carries no obligation, till the thing commanded *appears fit and reasonable*, it is no command at all; and a subject has as much authority over his sovereign, as the sovereign has over the subject, because he may be able to tell what is fit and *expedient* to be done; which is all that the most absolute Being can do, unless he has authority to prescribe rules of behaviour, without shewing the *fitness* of those Rules. This is a scheme so destructive, that it greatly affects even *morality* itself, which they are labouring to establish as the only principle of Religion; for, there are but few people who have ability, leisure, and inclination to deduce every *moral* action from the *eternal and immutable reason of things*; and yet it is demonstration, that, if the *apparent fitness* of any action be the sole obligation to the performance of it, no man can be obliged to do any thing, till the particular *expediency* and *moral fitness* of that action shall appear distinctly to him. It seems, at least, incumbent upon these gentlemen to clear their scheme from these heavy charges, or publicly to give it up. Our Author concludes his discourse with a dissertation concerning the distinction between the *positive duties*, and the *moral duties*; shewing, that the former have a *real*

goodness in them, as well as the *latter*, because they have a real *fitness* in them to answer certain *good ends*, tho' the reasons upon which they are founded be not *eternal* and *immutable*; yet, that our obligation to the observance of them arises from the *positive command* of God in his *revealed Will*, because we have no other way, but from his express Declaration, of knowing it to be the will of God, that we should observe them, or that the observance of them is *fit* and *expedient*.

It was the design of the former discourse to consider the nature of *speculative* doctrines, and to shew that the belief of such doctrines may be required of us by God; in this our Author enquires into the nature of the *Trinitarian* doctrine, whether it be so purely speculative as some have represented it. For, should it be allowed that *speculative* doctrines are not capable of being made *terms* of *salvation*, yet, unless the doctrine of the *Trinity* be a point of mere speculation, the belief of it may, notwithstanding, be required of us.

Our Author therefore justly observes, that it might be thought sufficient, in answer to the question concerning the *Innocency of Error* in *speculative* points, to deny that the Trinity is such a doctrine, because the labour of the proof lies upon *them*. However, he goes on to shew that 'tis a matter of *practice*, as well as *speculation*; a point which greatly affects the Christian Dispensation, and consequently our Salvation.

That *Christian Worship* is a matter of *practice* will hardly be denied by these *speculative* Writers; and that it is connected inseparably with the doctrine of the Trinity, may very easily be proved.

proved. It is an allowed principle, that God is to be *worshipped* ; from whence it must necessarily follow, that if there be three co-equal distinct Persons in the Godhead, and it be sufficiently made known to us that there are, they have *each* of them an *equal* claim to worship from us ; and if it be not revealed to us, that the *Son* and *Holy Ghost* are truly and properly God, the one God with the Father, it is *Idolatry* to worship them. Indeed, some of late have pretended that the Worship of the Son and Holy Ghost is *lawful*, but not *necessary* ; the absurdity of which notion is shewn in the following words of our Author : “ The *Heathens* were directed, “ either by the light of *Nature*, or by *Tradition*, to pay *divine worship* ; and, tho’ they “ were many times mistaken in the *proper object* “ of their worship, and paid it where it was “ not *due*, yet they always considered it as a “ matter of *Duty*, a *Tribute due* to their God, “ or Gods, and not as a *civil compliment*, that “ might be omitted without any *injury* or *offence*. “ The *Jewish* Law did not make any alteration in respect to the *general duty*, but only “ instructed the people in the right manner of “ performing it, and directed them to the *proper object* of their worship. The world *before* “ paid *divine worship* ; and whether they paid “ it to *one* or to *more* Beings, they paid it always as a *debt* due to them. The Law of “ *Moses* instructed the *Jews* to whom this *debt* “ of *Homage* was due, and after what manner “ it was to be paid ; not to *many*, but to *one* “ God, the Lord of Heaven and Earth. They “ were absolutely *commanded* to worship the *true* “ God, and as absolutely *forbidden* to worship “ any *other* Being ; because divine worship is “ God’s

“ God’s *rightful claim*, arising from the relation, we stand in towards him; and therefore, if we neglect to give him *That homage* to which he has a *natural Right*; or if we give his *Right* to *another*, to whom it is not due, we *injure* him, and are guilty of a *breach of duty*.

“ The *Christian Revelation* makes still farther discoveries concerning the object of worship. The *Jews* were instructed, that *one God only* was the *true God*, to whom *alone* they were to direct their worship: the *Gospel* confirms *That instruction*, and informs us, that the *three Persons* in the sacred and ever-blessed *Trinity* are the *one true God*. The *Jews* worshipped *one God*, and *Christians* worship *three Persons* in *one Godhead*. *Thou shalt worship the Lord thy God, and him only shalt thou serve*. This is the plain Law of *both Covenants*; but our Lord God is *Father, Son, and Holy Ghost, three distinct persons* united in *one undivided nature*. Thus every dispensation considered *divine worship* as an *indispensible duty*, and only directed mankind to pay it to a *proper object*; not leaving them at liberty either to *give*, or *with-hold* it at pleasure. That the *true God* has a *Right* to be worshipped; that it is our *duty* to give unto him *That Right*; and that we *injure* and *offend* him by giving to any *other Being* what he claims as due *only to himself*; these are truths, one would think, too obvious to be disputed. If the *Son* and *Holy Ghost*, with the *Father*, be the *true God*, whom *Christians* are to worship, then they have a *Right* to our worship; if they be *not* the *true God*, then they have *no Right*: again, if they have
“ a *Right*

“ a Right to our worship, we ought in point of
 “ duty to give it; if they have *not* a Right,
 “ we ought not to give it them, because we
 “ thereby *injure* the *true* God, who is justly en-
 “ titled to our worship, and has declared, that
 “ he will not *give his glory to another*. Upon
 “ This state of the case, the *Arians* must either
 “ give up the *lawfulness* of worshipping the *Son*
 “ and *Holy Ghost*, as Dr. *Clarke* has lately
 “ done, or allow the *necessity* of doing
 “ it. From hence also I might shew the
 “ absurdity of their distinction between *Subor-*
 “ *dinate* and *Ultimate* worship; because the ob-
 “ ject of *Christian* worship being only the *one*
 “ *true God*, the *same kind*, and *degree* of divine
 “ worship must be due to *each person* in the
 “ *Godhead*. An *unity of nature* in the *object*
 “ must have an *unity of worship*; and if there
 “ be not an *unity of nature* in the *three persons*;
 “ if either *Son*, or *Holy Ghost*, be not, with the
 “ *Father*, the *one true God*, they ought not to
 “ be worshipped at all, because *all* divine wor-
 “ ship is *appropriated* to the *one true God*. But
 “ at present I am only to prove in *general*, that
 “ worship is due to the *Son* and *Holy Ghost*,
 “ which is the necessary consequence of their
 “ concessions concerning the *lawfulness* of wor-
 “ shipping them.

“ From what has been offered I think it ap-
 “ pears undeniably true, that the doctrine of
 “ the *Trinity* is not a matter of *mere speculation*,
 “ because it has a necessary connection with
 “ *Christian worship*; that it is not a point of an
 “ *indifferent* nature, but of *great moment* and *im-*
 “ *portance* to the honour of God, and the sal-
 “ vation of *Christians*. For, however difficult
 “ it may be thought to state the notion of *essen-*
 “ *tial* or *fundamental* doctrines, so as to deter-
 “ mine

“ mine positively upon every particular instance
 “ that may come under debate among Christi-
 “ ans ; yet there can be no doubt whether it be
 “ a point of very considerable consequence so to
 “ regulate the unity of the *Christian worship*, as
 “ that there may be no excess on one side, nor
 “ defect on the other.



ARTICLE II.

*The TRYAL of the WITNESSES of the
 Resurrection of JESUS. A Pamphlet
 containing 110 Pages, printed in 1729.
 for Mr. Pemberton over-against St. Dun-
 stan's Church in Fleetstreet.*

TH O' this discourse may be supposed, from
 the great number of impressions which it
 has borne, to be very well known ; yet the ex-
 cellency of the performance, the character of
 the reputed author, and the vast importance of
 the subject, make it highly requisite that some
 notice should be taken of it in these papers ;
 both in honour of the Person who wrote it, and
 out of regard to Christianity, that the circula-
 tion of so seasonable a defence of it may be still
 farther promoted and enlarg'd. It being pub-
 lished without a name, the world was some
 time in suspense to whom they should give the
 reputation, which all agreed to be due to the
 real author of it ; and *envy* and *policy* were ve-

ry industrious to mislead the opinion of the Town. Some, indeed, when they observ'd in what a masterly, *Lawyer-like* manner it was written, thought it not unworthy to be ascrib'd to that honourable person, who so well fills one of our highest seats of Judicature; but others, from the sagacity of some critical interpretations of Scripture, and uncommon observations, thought it must be the production of one who had devoted himself to the study of *Divinity*; and now the Publick have agreed to give it to a *Right Reverend Prelate*, whose genius is equal to *any sort* of learning, or to *any manner* of writing, which he shall think most proper for his purpose. Such is the peculiar felicity of this writer; his arguments are so concise, as well as clear and strong, the connexion so close, and the whole animated with such an inimitable spirit, that we cannot give any kind of abstract of it that will not injure the work, and disappoint the Reader. The only way of doing it justice, and giving satisfaction, will be, to cite the Author's own account of it, as he himself has summ'd it up in the form of a Charge to the Jury from the Judge, in the following words.

“ Gentlemen of the Jury, The question before you, is, Whether the Witnesses of the Resurrection of Christ be guilty of giving false evidence, or no.

“ Two sorts of objections, or accusations are brought against them. One charges fraud and deceit on the transaction itself; the other charges the evidence as forged, and insufficient to support the credit of so extraordinary an event.

“ There

“ There are also three periods of time to be
“ consider’d.

“ The first takes in the Ministry of Christ,
“ and ends at his death. During this period the
“ fraud is supposed to be contrived.

“ The second reaches from his death to his
“ resurrection. During this period the fraud
“ is supposed to be executed.

“ The third begins from the resurrection,
“ and takes in the whole Ministry of the Apo-
“ stles. And here the evidence, they gave the
“ world for this fact is the main considera-
“ tion.

“ As to the first period of time, and the
“ fraud charged upon Jesus, I must observe to
“ you, that this charge had no evidence to sup-
“ port it ; all the facts reported of Jesus stand
“ in full contradiction to it. To suppose, as
“ the Council did, that this fraud might pos-
“ sibly appear, if we had any *Jewish* books writ-
“ ten at the time, is not to bring proof, but to
“ wish for proof ; for as it was rightly observ’d
“ on the other side, how does Mr. A. know
“ there were any such books ? And since they
“ are lost, how does he know what was in
“ them ? Were such books extant, they might
“ probably prove beyond dispute the facts re-
“ corded in the Gospels.

“ You were told that the *Jews* were a very
“ superstitious people, much addicted to pro-
“ phesy, and particularly that they had a strong
“ expectation about the time that Christ ap-
“ pear’d, to have a victorious Prince rise among
“ them. This is laid as the ground of suspi-
“ cion ; and in fact, many Impostors, you are
“ told, set up upon these notions of the peo-
“ ple ; and thence it is inferr’d, that Christ
“ built

“ built his scheme upon the strength of these
 “ popular prejudices. But when this fact came
 “ to be examined on the other side, it appear’d
 “ that Christ was so far from falling in with
 “ these notions, and abusing the credulity of
 “ the people, that it was his main point to
 “ correct these prejudices, to oppose these su-
 “ perstitions; and by these very means he fell
 “ into disgrace with his countrymen, and suf-
 “ fer’d as one, who in their opinion, destroyed
 “ the Law and the Prophets. With respect to
 “ temporal power, so far was he from aiming
 “ at it, that he refused it when offered: So far
 “ from giving any hopes of it to his disciples,
 “ that he invited men upon quite different
 “ terms; *To take up the cross, and follow him.*
 “ And it is observable, that after he had foretold
 “ his death and resurrection, he continued to
 “ admonish his disciples of the evils, they were
 “ to suffer; to tell them that the world would
 “ hate them, and abuse them; which surely to
 “ common sense has no appearance that he was
 “ then contriving a cheat, or encouraging his
 “ disciples to execute it.

“ But as ill supported as this charge is, there
 “ was no avoiding it; it was necessity, and not
 “ choice, which drove the gentleman to it: for
 “ since Christ had foretold his resurrection, if
 “ the whole was a cheat, he certainly was con-
 “ scious to it, and consequently the plot was
 “ laid in his own time. And yet the supposing
 “ Christ conscious to such a fraud in these cir-
 “ cumstances, is contrary to all probability. It
 “ is very improbable, that he, or any man,
 “ should without any temptation, contrive a
 “ cheat to take place after his death. And if
 “ this could be supposed, ’tis highly improbable
 “ that

“ that he should give publick notice of it, and
“ thereby put all men on their guard ; especial-
“ ly considering there were only a few women,
“ and twelve men of low fortunes, and mean
“ education, to conduct the plot ; and the whole
“ power of the *Jews* and *Romans* to oppose it.

“ Mr. *A.* seemed sensible of these difficulties,
“ and therefore would have varied the charge,
“ and have made Christ an Enthusiast, and his
“ disciples only cheats. This was not properly
“ moved, and therefore not debated ; for which
“ reason I shall pass it over with this short ob-
“ servation ; that Enthusiasm is as contrary to
“ the whole character and conduct of Christ as
“ even fraud is. Besides, this imagination, if
“ allowed, goes only to Christ’s own part ; and
“ leaves the charge of fraud, in its full extent,
“ upon the management from the time of his
“ death, and therefore is of no use, unless the
“ fraud afterwards be apparent. For if there
“ really was a resurrection, it will sufficiently
“ answer the charge of Enthusiasm.

“ I pass on then to the second period, to con-
“ sider what happen’d between the death and
“ resurrection of Christ. And here it is agreed
“ that Christ died, and was buried. So far
“ then there was no fraud.

“ For the better understanding the charge
“ here, we must recollect a material circum-
“ stance reported by one of the Evangelists ;
“ which is this : After Christ was buried, the
“ chief Priests and *Pharisees* came to *Pilate* the
“ *Roman* Governor, and informed him that this
“ deceiver, (meaning Jesus) had in his Life-
“ time foretold, that he would rise again after
“ three days ; that they suspected his disciples
“ would steal away the body, and pretend a re-
“ sur-

“ resurrection; and then the *last error would be*
 “ *worse than the first.* They therefore desire a
 “ guard to watch the sepulchre, to prevent all
 “ fraud. They had one granted; accordingly
 “ they placed a watch on the sepulchre, and
 “ sealed up the stone at the mouth of it.

“ What the event of this case was, the same
 “ writer tells us. The guards saw the stone re-
 “ moved by Angels, and for fear they became
 “ as dead men: when they came to the city,
 “ they reported to the chief Priests what had
 “ happen'd: a council is called, and a resolu-
 “ tion taken to bribe the soldiers to say, that
 “ the body was stolen while they were asleep;
 “ and the council undertook to excuse the sol-
 “ diers to *Pilate*, for their negligence in falling
 “ asleep when they were on duty.

“ Thus the fact stands in the original Record.
 “ Now the council for *Woolston* maintains, that
 “ the story reported by the soldiers, after they
 “ had been bribed by the chief Priests, con-
 “ tains the true account of this pretended resur-
 “ rection.

“ The gentleman was sensible of a difficulty
 “ in his way, to account for the credit which
 “ the *Jews* gave to the prediction of Christ;
 “ for if, as he pretends, they knew him to be
 “ an impostor, what reason had they to take
 “ any notice of his prediction? And therefore,
 “ that very caution in this case betrayed their
 “ concern, and shewed that they were not sa-
 “ tisfied that his pretensions were groundless.
 “ To obviate this, he says, that they had dis-
 “ covered before, one great cheat in the case of
 “ *Lazarus*, and therefore were suspicious of
 “ another in this case. He was answered,
 “ That the discovery of a cheat in the case be-
 “ JANUARY 1730. B fore-

“ fore-mentioned, ought rather to have set them
 “ at ease, and made them quite secure as to the
 “ event of the prediction. In reply he says,
 “ that the chief Priests, however satisfied of
 “ the cheat themselves, had found that it pre-
 “ vailed among the people ; and to secure the
 “ people from being farther imposed on, they
 “ used the caution they did.

“ This is the substance of the argument on
 “ both sides.

“ I must observe to you, that this reasoning
 “ from the case of *Lazarus* has no foundation
 “ in history ; there is no pretence for saying,
 “ that the *Jews* in this whole affair had any
 “ particular regard to the raising of *Lazarus* ;
 “ and if they had any such just suspicion, why
 “ was it not mention'd at the trial of Christ ?
 “ There was an opportunity of opening the
 “ whole fraud, and undeceiving the people.
 “ The *Jews* had a plain Law for punishing a
 “ false Prophet ; and what cou'd be a stronger
 “ conviction, than such a cheat made manifest ?
 “ Why then was this advantage lost ?

“ The gentleman builds this observation on
 “ these words, *So the last error shall be worse*
 “ *than the first*. But is there here any thing
 “ said about *Lazarus* ? No ; the words are a
 “ proverbial form of speech, and probably were
 “ used without relation to any particular case.
 “ But if a particular meaning must be assigned,
 “ it is more probable, that the words being used
 “ to *Pilate*, contained a reason applicable to
 “ him. Now *Pilate* had been drawn in to con-
 “ sent to the crucifixion, for fear the *Jews*
 “ shou'd set up *Jesus* to be their King in oppo-
 “ sition to *Cesar* ; therefore say the chief Priests
 “ to him, If once the people believe him to be
 “ risen

“risen from the dead, the last error will be
 “worse than the first; *i. e.* they will be more
 “inclined and encourag’d to rebel against the
 “*Romans* than ever. This is a natural sense
 “of the words, as they are used to move the
 “*Roman* governor to allow them a guard. Whether
 “*Lazarus* were dead or alive; whether
 “Christ came to destroy the Law and the Pro-
 “phets, or to establish or confirm them, was
 “of little moment to *Pilate*. It is plain, he
 “was touched by none of these considerations;
 “and refus’d to be concern’d in the affair of
 “Christ, till he was alarm’d with the suggesti-
 “ons of danger to the *Roman* state. This
 “was the *first* fear that moved him; must not
 “therefore the *second* now suggested to him be
 “of the same kind?

“The next circumstance to be consider’d, is
 “that of the seal upon the stone of the sepul-
 “chre. The council for *Woolston* supposes an
 “agreement between the *Jews* and disciples a-
 “bout setting this seal. But for this agree-
 “ment there is no evidence; nay, to suppose
 “it, contradicts the whole series of the histo-
 “ry, as the gentleman on the other side ob-
 “serv’d. I will not enter into the particulars
 “of this debate; for it is needless. The plain
 “natural account given of this matter, shuts
 “out all other suppositions. Mr. *B.* observ’d
 “to you, that the *Jews* having a guard, set the
 “seal to prevent any combination among the
 “guards to deceive them: which seems a plain
 “and satisfactory account. The council for *W.*
 “replies, Let the use of the seals be what they
 “will, it is plain they were broken; and if they
 “were used as a check upon the *Roman* soldi-
 “ers, then probably they consented to the

“ fraud ; and then 'tis easily understood how the
 “ body was removed.

“ I must observe to you here, that this suspi-
 “ cion agrees neither with the account given by
 “ the Evangelist, nor with the story set about
 “ by the *Jews* ; so that it is utterly unsupported
 “ by any evidence:

“ Nor has it any probability in it. For what
 “ cou'd move *Pilate*, and the *Roman* soldiers, to
 “ propagate such a cheat? He had crucify'd
 “ Christ for no other reason, but for fear the
 “ people should revolt from the *Romans* ; per-
 “ haps too he consented to place a guard upon
 “ the sepulchre, to put an end to the people's
 “ hope in Jesus ; and is it likely at last that he
 “ was consenting to a cheat, to make the peo-
 “ ple believe him risen from the dead? The
 “ thing, of all others, which he was oblig'd,
 “ as his apprehensions were, to prevent.

“ The next circumstance insisted on as a proof
 “ of the fraud, is, that Jesus rose before the
 “ time he had appointed. Mr. *A.* supposes that
 “ the disciples hasten'd the plot, for fear of fal-
 “ ling in with multitudes, who waited only for
 “ the appointed time to be at the sepulchre, and
 “ to see with their own eyes. He was answer'd,
 “ that the disciples were not, cou'd not be con-
 “ cern'd, or be present at moving the body ;
 “ that they were dispers'd, and lay conceal'd
 “ for fear of the *Jews* : that hastning the plot
 “ was of no use, for the Resurrection happen'd
 “ whilst the guards were at the sepulchre ;
 “ who were probably enow to prevent violence ;
 “ certainly enow to discover it, if any were
 “ used.

“ This difficulty then rests merely upon the
 “ reckoning of the time. Christ died on *Friday*,
 “ rose

“ rose early on *Sunday*. The question is, Whether this was rising the third day according to the prediction? I will refer the authorities made use of in this case to your memory, and add only one observation, to shew that it was indeed the third day according as the people of the country reckon’d. When Christ talked with the two disciples who knew him not, they gave him an account of his own crucifixion, and their disappointment; and tell him, *To day is the third day since these things were done* †. Now this conversation was on the very day of the Resurrection. And the disciples thought of nothing less than answering an objection against the Resurrection, which as yet they did not believe. They recount only a matter of fact, and reckon the time according to the usage of their country, and call the day of the Resurrection *the third day* from the crucifixion; which is a plain evidence, in what manner the *Jews* reckon’d in this and-like cases.

“ As the objections in this case are founded upon the story reported by the *Jews*, and the *Roman* soldiers; Mr. B. in his answer, endeavour’d to shew from some historical passages, that the *Jews* themselves did not believe the story.

“ His first argument was, That the *Jews* never question’d the disciples for this cheat, and the share they had in it, when they had them in their power. And yet who sees not that it was very much to their purpose so to do? To this there is no reply.

“ The second argument was from the treatment St. *Paul* had from King *Agrippa*, and

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† Luke xxiv. 21.

“ his saying to St. *Paul*, *Almost thou persuadest*
 “ *me to be a Christian*. A speech, which he
 “ reckons cou’d not be made by a Prince, to
 “ one concern’d in carrying on a known cheat.
 “ To this the gentleman replies, That *Agrippa*
 “ never did become a Christian, and that no
 “ great stress is to be laid upon his complaisance
 “ to his prisoner. But allowing that there was
 “ something of humanity and civility in the
 “ expression, yet such civility could hardly be
 “ paid to a known impostor. There is a pro-
 “ priety even in civility ; a Prince may be civil
 “ to a Rebel, but he will hardly compliment
 “ him for his Loyalty ; he may be civil to a
 “ poor Sectary, but if he knows him to be a
 “ cheat, he will scarcely compliment him with
 “ hopes that he will be of his party.

“ The third argument was from the advice
 “ given by *Gamaliel* to the council of the *Jews*,
 “ to let the Apostles alone, *for fear they them-*
 “ *selves should be found to fight against God* : A
 “ supposition which the gentleman thinks ab-
 “ solutely inconsistent with his or the council
 “ being persuaded, that the Apostles were guilt-
 “ ty of any fraud in managing the Resurrecti-
 “ on of Christ.

“ The gentleman replies, That *Gamaliel’s*
 “ advice respected only the numbers of people
 “ deceived, and was a declaration of his opini-
 “ on, that it was not prudent to come to extre-
 “ mities till the people were in a better temper.
 “ This deserves consideration.

“ *First*, I observe, that *Gamaliel’s* words are
 “ express, *lest ye be found to fight against God*,
 “ which reason respects God, and not the peo-
 “ ple. And the supposition is, that the *band*
 “ *of God* might possibly be in this work ; a say-
 “ ing

“ ing which cou’d not have come from him, or
 “ have been received by the council, if they had
 “ believed the Resurrection to have been a
 “ cheat.

“ *Secondly*, It is remarkable, that the miracles
 “ wrought by the Apostles after the death of
 “ Christ, those especially which occasioned the
 “ calling this council, had a much greater ef-
 “ fect upon the *Jews*, than even the miracles of
 “ Christ himself. They held out against all the
 “ wonders of Christ, and were perpetually plot-
 “ ting his death, not doubting but that would
 “ put an end to their trouble : But when after
 “ his death, they saw the same powers continue
 “ with the Apostles, they saw no end of the af-
 “ fair, but began to think in earnest there might
 “ be more in it than they were willing to be-
 “ lieve. And upon the report made to them
 “ of the Apostles works, they make serious re-
 “ flexion, *and doubted whereunto this wou’d grow.*
 “ And tho’ in their anger and vexation of
 “ heart they thought of desperate remedies,
 “ and were for killing the Apostles also, yet
 “ they hearkened willingly to *Gamaliel’s* advice,
 “ which at another time might have been dan-
 “ gerous to the adviser. So that it appears from
 “ the history, that the whole council had the
 “ same doubt that *Gamaliel* had, that possibly
 “ the hand of God might be in this thing. And
 “ cou’d the *Jews*, if they had manifestly dis-
 “ cover’d the cheat of the Resurrection a little
 “ time before, have entertained such a suspi-
 “ cion ?

“ The last period commences at the Resur-
 “ rection, and takes in the evidence upon which
 “ the credit of this fact stands.

“ The council for *Woolston*, among other difficulties, started one, which, if well-grounded, excludes all evidence out of this case. The Resurrection being a thing out of the course of nature, he thinks the testimony of nature, held forth to us in her constant method of working, a stronger evidence against the possibility of a Resurrection, than any human evidence can be for the reality of one.

“ In answer to this, it is said, on the other side,

“ *First*, That a Resurrection is a thing to be judged of by men's senses ; and this cannot be doubted. We all know when a man is dead ; and shou'd he come to life again, we might judge whether he was alive or no, by the very same means by which we judge those about us to be living men.

“ *Secondly*, That the notion of a Resurrection contradicts no one principle of right reason, interferes with no law of nature. And that whoever admits that God gave man life at first, cannot possibly doubt of his power to restore it when lost.

“ *Thirdly*, That appealing to the settled course of nature, is referring the matter in dispute, not to rules or maxims of reason and true philosophy, but to the prejudices and mistakes of men ; which are various and infinite, and differ sometimes according to the climate men live in ; because men form a notion of nature from what they see ; and therefore in cold countries all men judge it to be according to the course of nature for water to freeze, in warm countries they judge it to be unnatural. Consequently, that it is not enough to prove any thing to be contrary to
“ the

“ the laws of nature, to say that it is usually,
 “ or constantly, to our observation, otherwise.
 “ And therefore, though men in the ordinary
 “ course die, and do not rise again, (which is
 “ certainly a prejudice against the belief of a
 “ Resurrection) yet is it not an argument a-
 “ gainst the possibility of a Resurrection.

“ Another objection was against the reality
 “ of the Body of Christ after it came from the
 “ grave. These objections are founded upon
 “ such passages as report his appearing or dis-
 “ appearing to the eyes of his disciples at plea-
 “ sure ; his coming in among them when the
 “ doors were shut ; his forbidding some to
 “ touch him, his inviting others to do it ; his
 “ having the very wounds whereof he died, fresh
 “ and open in his body, and the like. Hence
 “ the Council concluded that it was no real bo-
 “ dy, which was sometimes visible, sometimes
 “ invisible ; sometimes capable of being touch’d,
 “ sometimes incapable.

“ On the other side, it was answer’d, That
 “ many of these objections are founded on a
 “ mistaken sense of the passages referred to ;
 “ particularly of the passage in which Christ
 “ is thought to forbid *Mary Magdalen* to touch
 “ him ; of another, in which he calls to *Tho-*
 “ *mas* to examine his wounds ; and probably
 “ of a third, relating to Christ’s conversation
 “ with his disciples on the road, without being
 “ known by them.

“ As to other passages, which relate his ap-
 “ pearing and disappearing, and coming in
 “ when the doors were shut, it is said, that
 “ no conclusion can be drawn from them against
 “ the reality of Christ’s body : That these things
 “ might happen many ways, and yet the body
 “ be

“ be real ; which is the only point to which
“ the present objection extends : That there
“ might be in this, and probably was, some-
“ thing miraculous ; but nothing more won-
“ derful than what happen’d on another occa-
“ sion in his life-time ; where the Gentleman
“ who makes the objection, allows him to have
“ had a real body.

“ I mention these things but briefly, just to
“ bring the course of the argument to your re-
“ membrance.

“ The next objection is taken from hence,
“ That Christ did not appear publickly to the
“ people, and particularly to the chief Priests
“ and Rulers of the *Jews*. It is said, that
“ his commission related to them in an especial
“ manner ; and that it appears strange, that
“ the main proof of his Mission, the resurre-
“ ction, should not be laid before them ; but
“ that witnesses should be picked and culled to
“ see this mighty wonder. This is the force
“ of the objection.

“ To which it is answer’d, *First*, That the
“ particular commission to the *Jews* expired at
“ the death of Christ, and therefore the *Jews*
“ had, on this account, no claim for any par-
“ ticular evidence. And it is insisted, that
“ Christ, before his death, declared the *Jews*
“ should not see him, till they were better dis-
“ posed to receive him.

“ *Secondly*, That as the whole world had a
“ concern in the resurrection of Christ, it was
“ necessary to prepare a proper evidence for the
“ whole world ; which was not to be done by
“ any particular satisfaction given to the people
“ of the *Jews*, or their Rulers.

“ *Thirdly*,

“ *Tbirdly*, That as to the chosen witnesses,
 “ it is a mistake to think that they were cho-
 “ sen as the only persons to see Christ after the
 “ resurrection; and that in truth many others
 “ did see him; but that the witnesses were
 “ chosen as proper persons to bear testimony
 “ to all people; an office to which many others
 “ who did see Christ, were not particularly
 “ commissioned. That making choice of pro-
 “ per and credible witnesses, was so far from
 “ being a ground of just suspicion, that it is in
 “ all cases the most proper way to exclude su-
 “ spicion.

“ The next objection is pointed against the
 “ evidence of the Angels, and the Women.
 “ It is said, that history reports that the wo-
 “ men saw young men at the sepulchre; that
 “ they were advanced into Angels merely thro’
 “ the fear and superstition of the women; That
 “ at the best, this is but a story of an Appari-
 “ tion; a thing in times of ignorance much
 “ talked of, but in the days of knowledge ne-
 “ ver heard of.

“ In answer to this, it is said, That the An-
 “ gels are not properly reckoned among the
 “ witnesses of the resurrection; they were not
 “ in the number of the chosen witnesses, or
 “ sent to bear testimony in the world: That
 “ they were indeed ministers of God appointed
 “ to attend the resurrection: That God has
 “ such ministers, cannot be reasonably doubted;
 “ nor can it be objected that they were improp-
 “ erly employ’d, or below their dignity, in
 “ attending on the resurrection of Christ: That
 “ we believe them to be Angels, not on the re-
 “ port of the women, but upon the credit of
 “ the Evangelist who affirms it. That what is
 “ said

“ said of Apparitions on this occasion, may pass
 “ for wit and ridicule, but yields no reason or
 “ argument.

“ The objection to the women was, I think,
 “ only that they were women ; which was
 “ strengthen’d by calling them silly women.

“ It was answer’d, that women have eyes
 “ and ears as well as men, and can tell what
 “ they see and hear. And it happened in this
 “ case, that the women were so far from be-
 “ ing credulous, that they believed not the An-
 “ gels, and hardly believed their own report.
 “ However, that the women are none of the
 “ chosen witnesses ; and if they were, the evi-
 “ dence of the men cannot be set aside, because
 “ women saw what they saw.

“ This is the substance of the objections and
 “ answers.

“ The Council for the Apostles insisted fur-
 “ ther, That they gave the greatest assurance
 “ to the world, that possibly could be given,
 “ of their sincere dealing, by suffering all kinds
 “ of hardship, and at last death itself, in con-
 “ firmation of the truth of their evidence.

“ The Council for *Woolston*, in reply to this,
 “ told you, That all Religions, whether true
 “ or false, have had their martyrs ; that no O-
 “ pinion, however absurd, can be named, but
 “ some have been content to die for it ; and
 “ then concluded, that suffering is no evidence
 “ of the truth of the opinion for which men
 “ suffer.

“ To clear this matter to you, I must ob-
 “ serve how this case stands. You have heard
 “ often, in the course of this argument, that
 “ the Apostles were witnesses chosen to bear
 “ testi-

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“ testimony to the resurrection ; and, for that
“ reason, had the fullest evidence themselves
“ of the truth of it ; not merely by seeing
“ Christ once or twice after his death, but by
“ frequent conversations with him for forty days
“ together, before his ascension. That this was
“ their proper business, appears plainly from
“ history, where we find, that to ordain an A-
“ postle, was the same thing as *ordaining one*
“ *to be a witness of the resurrection* *. If you
“ look further to the preaching of the Apo-
“ stles, you will find this was the great Arti-
“ cle insisted on †. And St. Paul knew the
“ weight of this article, and the necessity of
“ teaching it, when he said, *If Christ be not ri-*
“ *sen, our faith is vain*. You see then, that
“ the thing which the Apostles testified, and
“ the thing for which they suffer’d, was the
“ truth of the Resurrection ; which is a mere
“ matter of fact.

“ Consider now how the objection stands.
“ The Council for *Woolston* tells you, that ’tis
“ common for men to die for false Opinions ;
“ and he tells you nothing but the truth. But
“ even in those cases their suffering is an evi-
“ dence of their sincerity ; and it would be ve-
“ ry hard to charge men who die for the do-
“ ctrine they profess, with insincerity in the
“ profession. Mistaken they may be ; but eve-
“ ry mistaken man is not a cheat. Now if you
“ will allow the suffering of the Apostles to
“ prove their sincerity, which you cannot well
“ disallow ; and consider that they died for the
“ truth of a matter of fact which they had

* Acts i. 22.

† Acts ii. 2, 22, &c. iii. 15. iv. 10. v. 30.

“ seen

“ seen themselves, you will perceive how strong
 “ the evidence is in this case. In doctrines and
 “ matters of opinion, men mistake perpetually ;
 “ and it is no reason for me to take up with
 “ another man’s opinion, because I am persua-
 “ ded he is sincere in it. But when a man re-
 “ ports to me an uncommon fact, yet such an
 “ one, as in its own nature is a plain object of
 “ sense ; if I believe him not, it is not because
 “ I suspect his eyes, or his sense of feeling,
 “ but merely because I suspect his sincerity.
 “ For if I was to see the same thing myself,
 “ I should believe myself ; and therefore my
 “ suspicion does not arise from the inability of
 “ human senses to judge in the case, but from
 “ a doubt of the sincerity of the reporter. In
 “ such cases therefore there wants nothing to
 “ be proved, but only the sincerity of the re-
 “ porter : and since voluntary suffering for the
 “ truth, is at least a proof of sincerity ; the
 “ sufferings of the Apostles for the truth of
 “ the Resurrection, is a full and unexcepti-
 “ onable proof.

“ The Council for *Woolston* was sensible of
 “ this difference, and therefore he added, that
 “ there are many instances of mens suffering
 “ and dying in an obstinate denial of the truth
 “ of facts plainly proved. This observation is
 “ also true. I remember a story of a man who
 “ endured with great constancy all the tortures
 “ of the rack, denying the fact with which he
 “ was charged. When he was asked after-
 “ wards, how he could hold out against all the
 “ tortures ? he answered, I had painted a gal-
 “ lows upon the toe of my shoe, and when the
 “ rack stretched me, I looked on the gallows,
 “ and bore the pain, to save my life. This
 “ man

“ man denied a plain fact, under great torture,
 “ but you see a reason for it. In other cases,
 “ when criminals persist in denying their crimes,
 “ they often do it, and there is reason to suspect
 “ they do it always, in hopes of a pardon or
 “ reprieve. But what are these instances to the
 “ present purpose? All these men suffer against
 “ their will, and for their crimes; and their
 “ obstinacy is built on the hope of escaping,
 “ by moving the compassion of the govern-
 “ ment. Can the gentleman give any instan-
 “ ces of persons who died willingly in attesta-
 “ tion of a false fact? We have had in *England*
 “ some weak enough to die for the Pope’s su-
 “ premacy; but do you think a man could be
 “ found to die in proof of the Pope’s being
 “ actually on the throne of *England*.

“ Now the Apostles died in asserting the
 “ truth of Christ’s Resurrection. It was always
 “ in their power to quit their evidence, and
 “ save their lives. Even their bitterest enemies,
 “ the *Jews*, requir’d no more of them than to
 “ be silent. † Others have denied facts, or as-
 “ serted facts, in hopes of saving their lives,
 “ when they were under sentence of death:
 “ But these men attested a fact at the expence
 “ of their lives, which they might have saved
 “ by denying the truth. So that between Cri-
 “ minals dying and denying plain facts, and
 “ the Apostles dying for their testimony, there
 “ is this material difference: Criminals deny
 “ the truth in hopes of saving their lives; the
 “ Apostles willingly parted with their lives, ra-
 “ ther than deny the truth.

† Acts iv. 17. v. 28.

“ We

“ We are come now to the last, and indeed
 “ the most weighty consideration.

“ The council for the Apostles having in the
 “ course of the argument allowed, that more
 “ evidence is required to support the credit of
 “ the resurrection, it being a very extraordi-
 “ nary event, than is necessary in common ca-
 “ ses; in the latter part of his defence sets
 “ forth the extraordinary evidence upon which
 “ this fact stands. This is the evidence of the
 “ Spirit; the Spirit of Wisdom and Power,
 “ which was given to the Apostles, to enable
 “ them to confirm their testimony by signs and
 “ wonders, and mighty works. This part of
 “ the argument was well urged by the gentle-
 “ man, and I need not repeat all he said.

“ The Council for *Woolston* in his reply, made
 “ two objections to this evidence.

“ The first was this; That the Resurrection
 “ having all along been pleaded to be a matter
 “ of fact, and an object of sense; to recur to
 “ miracles for the proof it, is to take it out
 “ of its proper evidence, the evidence of sense;
 “ and to rest it upon a proof which cannot be
 “ applied to it; for seeing one miracle, he says,
 “ is no evidence that another miracle was
 “ wrought before it; as healing a sick man, is
 “ no evidence that a dead man was raised to
 “ life.

“ To clear this difficulty, you must consider
 “ by what train of reasoning miracles come to
 “ be proofs in any case. A miracle of itself
 “ proves nothing, unless this only, that there
 “ is a cause equal to the producing the effect
 “ we see. Suppose you shou'd see a man raise
 “ one from the dead, and he shou'd go away
 “ and say nothing to you, you wou'd not find
 “ that

“ that any fact, or any proposition, was prov’d
 “ or disprov’d by this miracle. But shou’d he
 “ declare to you, in the name of him, by
 “ whose power the miracle was wrought, that
 “ image-worship was unlawful, you wou’d then
 “ be possess’d of a proof against image-wor-
 “ ship. But how? Not because the miracle
 “ proves any thing, as to the point itself; but
 “ because the man’s declaration is authorized
 “ by him who wrought the miracle in confir-
 “ mation of his doctrine. And therefore mi-
 “ racles are directly a proof of the authority
 “ of persons, and not of the truth of things.

“ To apply this to the present case: if the
 “ Apostles had wrought miracles, and said no-
 “ thing of the resurrection, the miracles wou’d
 “ have proved nothing about the resurrection,
 “ one way or other. But when as eye-witnesses
 “ they attested the truth of the resurrection,
 “ and wrought miracles to confirm their autho-
 “ rity; the miracles did not directly prove the
 “ resurrection; but they confirmed and esta-
 “ blish’d beyond all suspicion the proper evi-
 “ dence, the evidence of eye-witnesses. So
 “ that here is no change of the evidence from
 “ proper to improper; the fact still rests upon
 “ the evidence of sense, confirm’d and streng-
 “ then’d by the authority of the Spirit. If a
 “ witness calls in his neighbours to attest his
 “ veracity; they prove nothing as to the fact
 “ in question, but only confirm the evidence
 “ of the witness. The case here is the same;
 “ tho’ between the authorities brought in con-
 “ firmation of the evidence, there is no com-
 “ parison.

“ The second objection was, That this evi-
 “ dence, however good it may be in its kind,
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“ is yet nothing to us. It was well, the gentleman says, for those who had it ; but what is that to us, who have it not ?

“ To adjust this difficulty, I must observe to you, that the evidence, now under consideration, was not a private evidence of the Spirit, or any inward light, like to that which the Quakers in our time pretend to ; but an evidence appearing in the manifest and visible works of the Spirit : And this evidence was capable of being transmitted, and actually has been transmitted to us upon unquestionable authority : And to allow the evidence to have been good in the first ages, and not in this, seems to me to be a contradiction to the rules of reasoning. For if we see enough to judge that the first ages had reason to believe, we must needs see at the same time, that it is reasonable for us also to believe. As the present question only relates to the nature of the evidence, it was not necessary to produce from history the instances, to shew in how plentiful a manner this evidence was granted to the Church. Whoever wants this satisfaction, may easily have it.”



A R T I C



ARTICLE III.

The Sacred and Prophanè HISTORY of the WORLD connected, from the Creation of the World, to the Dissolution of the Assyrian Empire at the death of Sardanapalus, and to the declension of the Kingdoms of Judah and Israel, under the reigns of Ahaz and Pekah. By SAMUEL SHUCKFORD, M. A. Rector of Shelton in the County of Norfolk. Vol. I. Containing 366 pages in 8vo besides the Preface and Index. London: Printed for R. Knaplock, and J. Tonson. 1728.

MR. Shuckford's second Volume being now in the press, it may not be improper to give some account of the former; that from what he has done already with so much ability, the learned world may justly form their farther expectations of what is to come.

'Tis not a little surprizing, that no notice has been *this way* taken of an Author furnish'd with such uncommon talents, and writing on so curious a subject; especially when the light which he has given us into the dark parts of ancient

history, and the just inferences which he draws from thence would be of such manifest service in our present controversies against the *Infidels*, and concur in shewing that the state of Religion, which others have been defending as so highly probable from *reason*, was also true in *fact*. 'Tis with this view chiefly that we shall extract some specimens from this excellent writer ; from which any one may easily guess what use and entertainment he will meet with in perusing the whole history.

We have been inform'd that Dean *Prideaux* refused to begin his history higher, because he thought there were not sufficient materials to proceed upon : And it must be confess'd there are not many. But still that Author has done all that can be expected, who has set before us whatever remains, and has moreover shewn us that those remains (small as they are) are of excellent use and service. Our Author, however, sensible of this difficulty, has taken care to embellish his history with frequent, learned and curious digressions ; so that the piece before us might almost as properly be entitled, *Historical Dissertations on the sacred and prophane History of the World connected*. When this Author's second Volume shall be publish'd, we shall have a compleat history in our own language, from the Creation down to the settlement of Christianity under *Constantine* the Great. For, as Dr. *Prideaux* ends *his Connection* at that period of time, from whence A. D. *Echard* began his *Ecclesiastical History*, so Mr. *Shuckford* leaves off where Dr. *Prideaux* began. His design cannot better be express'd, than it is by himself in the first paragraph of his Preface.

“ The

“ The design, says he, of the undertaking,
 “ is to set before the Reader a view of the Hi-
 “ story of the World, from *Adam*, to the dis-
 “ solution of the *Assyrian* Empire, at the death
 “ of *Sardanapalus*, in the reigns of *Abaz* King
 “ of *Judab*, and *Pekab* King of *Israel*: At this
 “ period, the most learned Dean *Prideaux* be-
 “ gan his *Connection of the Old and New Testa-*
 “ *ment*, and I would bring my performance
 “ down to the times where his work begins ;
 “ hoping, that if I can set the transactions of
 “ these ages in a clear light, my endeavours
 “ may be of some service towards forming a
 “ judgment of the truth and exactness of the
 “ ancient Scripture-history, by shewing how
 “ far the old fragments of the heathen writers
 “ agree with it, and how much better and
 “ more authentick the account is, which it
 “ gives of things, where they differ from it.
 “ What is now published, is but a small part
 “ of my design ; but if this meets with that ac-
 “ ceptance, which I hope it may, the remain-
 “ ing parts shall soon follow.”

In the 24th page of the Preface, the Author
 makes this probable remark on the heathen hi-
 storians ; That they “ hearing that ancient
 “ princes did what were wonders in *their age*,
 “ took care to tell ’em in a way, or manner,
 “ that should make them wonders in *their own*.
 “ In a word, says he, *Moses* is the only writer,
 “ whose accounts are liable to no exception :
 “ We must make allowances in many particu-
 “ lars to all others, and very great ones in the
 “ point before us, to reconcile them to either
 “ truth or probability ; and I think I have met

“ with a saying of an heathen writer which
 “ seems to intimate it, for he uses words some-
 “ thing to this purpose: *Datur hæc venia anti-*
 “ *quitati, ut miscendo ficta veris primordia sua*
 “ *angustiora faciat.*”

Mr. *Shuckford* afterwards, having given us a critical detail of the ancient philosophers and historians, and shewn in how different a manner, and with what different success, they laid down their several accounts of things, sums up the whole in this judicious conclusion.

“ And thus if we look over all the philoso-
 “ phers, and consider what the treasures of
 “ knowledge were, which they had amongst
 “ them, we shall find that there were many
 “ beams of true light shining amidst their dark
 “ and confused notions; but this light was ne-
 “ ver derived from any use of their reason, for
 “ they never could give any reasonable account
 “ of it. The *invisible things of God* had been
 “ some way or other related to them, and as
 “ long as they were contented to transmit to
 “ posterity, what their ancestors had transmit-
 “ ted to them, so long they preserved a confi-
 “ derable number of truths; but whenever they
 “ attempted to give reasons for these opinions,
 “ then in a little time they bewilder’d them-
 “ selves, under a notion of advancing their sci-
 “ ence; then they ceased to retain the truth in
 “ their knowledge, changed the true principles
 “ of things, which had been deliver’d to them,
 “ into a false, weak and inconsistent scheme of
 “ ill-grounded philosophy. And now let us
 “ see,

“ IV.

“ IV. What does necessarily follow, if this
 “ be true. If the natural knowledge which
 “ the ancients had was *traditionary*; if the suc-
 “ ceeding generation received down only some
 “ reports from the generation that went before
 “ it; Where was the fountain? Who was the
 “ Author of this knowledge? *Moses* was as un-
 “ likely, as another, to make a discovery of these
 “ truths by any powers of reason; he was in-
 “ deed *learned in all the learning of the Eryp-*
 “ *tians*, but we do not find any principles in the
 “ *Egyptian* learning that could lead into the se-
 “ cret of these things. It is remarkable, that
 “ *Moses’s* account of the Creation is a bare
 “ recital of facts; no shew of argument or spe-
 “ culation appears in it. He relates that things
 “ were created in such and such a manner; but
 “ has no attempt of argument to establish or
 “ account for any part of his relation. We
 “ must, I think, allow *Moses* either to have had
 “ these truths imparted to him by immediate
 “ revelation, or we must say that he collected
 “ the *dogmata* of those that lived before him.
 “ If we chuse the latter opinion, the question
 “ still remains, Who taught the predecessors of
 “ *Moses* these things? Let us trace up to the
 “ first man - - - How, or whence had he this
 “ knowledge? How should *Adam* discover the
 “ manner of his own creation, or describe the
 “ formation of the world, which was formed
 “ before he had any being? Besides, if these
 “ things were discoverable by reason, and *A-*
 “ *dam*, or any other person brought them to
 “ light by a due course of thinking, and rela-
 “ ted them to their children; what were the
 “ traces of this reasoning? where to be found?

“ or, how were they lost? ’Tis strange these
 “ things should be so obvious at first, that
 “ an early attempt should discover so much
 “ truth, and that all the wit and learning that
 “ came after, for above five or six thousand
 “ years, should, instead of improving it, only
 “ puzzle and confound it. If *Adam*, or some
 “ other person of extraordinary learning, had
 “ by a chain of reasoning brought these truths
 “ into the world, some hints or other of the
 “ argument would have remained, as well as
 “ the truths produced by it; or some succeeding
 “ Author would, at one time or other,
 “ have reason’d as fortunately as his predecessor,
 “ for, but nothing of this sort happen’d; instead
 “ of it we find, that the early ages had
 “ a good stock of truths, which they were so
 “ far from having learning enough to invent
 “ or discover, that they could not so much as
 “ give a good account of the true meaning of
 “ many of them. A due consideration of these
 “ things must lead us to believe, that God at
 “ first reveal’d these things unto men; he acquainted
 “ them with what he had done in the
 “ Creation of the World; and what he had
 “ thus communicated to them, they transmitted
 “ to their children’s children. And thus
 “ *God, who in these last days hath spoken unto*
 “ *us by his Son, did in the beginning in some*
 “ *extraordinary manner speak unto our fathers;*
 “ for there was a stock of knowledge in the
 “ world, which we cannot see how the possessors
 “ of it could possibly have obtained any
 “ other way; and therefore fact, as well as history,
 “ testifies, that the notion of a Revelation is
 “ no *dream*; and that *Moses*, in representing
 “ the early ages of the world to have
 “ had

“ had a converse with the Deity, does no more
 “ than what the state of their knowledge obli-
 “ ges us to believe of them.”

We are now come to the book itself; where I will not pretend to abridge those parts which are merely historical, they being of themselves necessarily so very short. I will rather observe upon the whole, 1st, That the work is every where interspersed with critical remarks upon the *Hebrew* text of the Old Testament, which clear up many difficulties in ancient learning; and 2^{dly}, That there is the exactest account of the rise and progress of *Idolatry*, which is any where to be met with, at least in the same compass. But as the way to *Infidelity* has been gradually open'd, by advancing several notions which were not downright *Deism*, but insensibly however lessen'd the credit and probability of the sacred writings; and the dignity of our holy institutions, and have notwithstanding been supported by very great names, (some of which at least meant no injury to religion); I shall take care to select such passages, as carry the strongest antidotes against the before-mention'd poisons.

But first of all, to shew our exact impartiality, I shall take notice of an incautious remark of our Author, in which (I doubt not without any design) he acts somewhat contrary to the spirit discover'd in the rest of his admirable work. The remark is at the 33d page, the substance of which, more astronomically express'd, is as follows.

T H E longevity of mankind before the flood, is supposed to be owing to the parallelism

lelism of the axis of the annual and diurnal motion of the Earth, which occasion'd a perpetual equality of season, and serenity of air ; but that after the flood, when the diurnal axis was made to incline 23 degrees and a half to the axis of the annual motion, this obliquity produced such a different situation of the Earth, with regard to the Sun, as produced a variety of seasons, that influenced and disturbed the animal oeconomy : Which different situation of the Earth, they suppose farther to be occasioned by the passage of a comet, that by the laws of gravitation acted after such a manner upon the Earth, as to make the axis of the diurnal motion stand oblique to that of the annual.

Besides that the Scripture makes no mention of any such alteration in the situation of the Earth, there is an objection against it, that seems unanswerable. If the equality of season was the sole cause of the antediluvian longevity, the people between the Tropicks would still live to several hundred years, at least much longer than those who inhabit the temperate zones, because they enjoy still almost an equality of season, and temperament of air ; whereas the contrary appears, old age being amongst them very uncommon.

Mr. *Shuckford* does not seem to see thro' the design of this hypothesis. *Deism* is at the bottom of all the pains, which philosophers take to resolve every thing into second causes ; otherwise they would be contented with a much more obvious account, *viz.* That the Creator changed the course of nature, and suited the period of human life
after

after the flood, to a new state of things, occasioned by the spreading and increase of mankind."

We will now entertain the Reader with Mr. *Shuckford's* account of the origin of sacrifices.

" The true account therefore of the origin
 " of sacrifices, must be this : God, having de-
 " termin'd what should, *in the fullness of time,*
 " be the true propitiation for the sins of the
 " world, namely, Christ, who *by his own blood*
 " obtained us eternal redemption, thought fit
 " from the beginning to appoint the creatures
 " to be offer'd by way of figure, for the times
 " then present, to represent the true Offering,
 " which was afterwards to be made for the sins
 " of men. The writer of the Epistle to the
 " *Hebrews* very largely argues the sacrifices in
 " the Law to be grounded upon this reason,
 " and I should conceive that his reasoning may
 " be equally applied to the sacrifices that were
 " appointed before the Law ; because sacrifices
 " were not a new institution at the giving of
 " the Law ; for, says the prophet, *I spake not*
 " *unto your fathers, nor commanded them, in the*
 " *day that I brought them out of the land of E-*
 " *gypt, concerning burnt-offerings or sacrifices ;*
 " *but this thing I commanded them, saying, Obey*
 " *my voice, and ye shall be my people, and walk*
 " *ye in all my ways that I have commanded you,*
 " *that it may be well with you.* There were no
 " sacrifices appointed in the two Tables deli-
 " ver'd to *Moses* ; and it is exceeding proba-
 " ble, that the rules which *Moses* gave about
 " sacrifices and oblations, were only a revival
 " of

“ of the ancient institutions, with perhaps some
 “ few additions or improvements which God
 “ thought proper for the state and circum-
 “ stances thro’ which he design’d to carry the
 “ *Jewish* nation : for *the law was added because*
 “ *of transgressions, until the seed should come,* and
 “ not to set up a new religion.

“ Our blessed Saviour, in his discourse with
 “ the woman of *Samaria*, *John* iv. plainly in-
 “ timated, that the worship of God by sacri-
 “ fices was a positive institution, founded upon
 “ the expectation of a promised *Messiah* ; for
 “ he hints the *Samaritans*, who either used
 “ sacrifices, imagining them part of natural re-
 “ ligion, or at least did not know the grounds
 “ of their being appointed ; I say, he hints
 “ them to be blind and ignorant will-worship-
 “ pers, men that worshipped *they knew not*
 “ *what*, ver. 22 ; or rather it should be tran-
 “ slated, men that worshipped *they knew not*
 “ *how*, i. e. in a way and manner, the reason
 “ and grounds of which they knew nothing of.
 “ But the *Jews* knew how they worshipped,
 “ for *salvation was of the Jews* ; the promise
 “ of a *Messiah* had been made to them, and
 “ they had a good reason to offer their sacri-
 “ fices, for they were a method of worship ap-
 “ pointed by God himself, to be used by them
 “ until the *Messiah* should come. The woman’s
 “ answer, ver. 25. *I know that Messiah cometh,*
 “ looks as if she apprehended our Saviour’s true
 “ meaning.

“ The reason given in the second chapter to
 “ the *Hebrews*, for *Abel’s* sacrifice pleasing God
 “ better than *Cain’s*, is another proof that sac-
 “ rifices were appointed by some positive in-
 “ stitution of God’s ; *By faith Abel offered unto*
 “ God

“ *God a more excellent sacrifice than Cain.* The
 “ faith, of which several instances are given in
 “ this chapter, is the belief of something de-
 “ clared ; and in consequence of such belief,
 “ the performance of some action enjoined by
 “ God. *By faith Noab, being warned of God,*
 “ *prepared an ark,* i. e. he believed the warn-
 “ ing given him, and obediently made the ark,
 “ which he was order’d to make. *By faith A-*
 “ *brabam, when he was called to go out into a*
 “ *place which he should after receive for an inher-*
 “ *ritance, obeyed ; and he went out, not knowing*
 “ *whither he went ;* i. e. he believed that God
 “ would give him what he had promised him,
 “ and in consequence of such belief, did what
 “ God commanded him. All the other in-
 “ stances of faith, mention’d in that chapter,
 “ are of the same sort ; and thus it was that *A-*
 “ *bel, by faith, offer’d a better sacrifice than*
 “ *Cain.* He believed, what God had then pro-
 “ mised, that *the seed of the woman should bruise*
 “ *the serpent’s head,* and in consequence of such
 “ belief, offer’d such a sacrifice for his sins as
 “ God had appointed to be offer’d, *until the*
 “ *seed should come.* If God, at that time, had
 “ given no command about sacrificing, there
 “ could have been no more of the Faith treat-
 “ ed of in this Chapter, in *Abel’s* Sacrifice, than
 “ in *Cain’s* Offering. *Cloppenburgh* has given a
 “ very good account of *Cain* and *Abel’s* Offer-
 “ ing.

“ The Abettors of the other side of the que-
 “ stion do indeed produce the authority of some
 “ Heathen Writers and Rabbins ; and of some
 “ Christian Fathers, and of some considerable
 “ Authors, both *Papists* and *Protestants* ; but a
 “ general answer may be given to what is of-
 “ fered

“fered from them. The Heathens had, as I
 “observed, no true notion of the origin of sa-
 “crifices: They were generally received and
 “established in all countries as positive institu-
 “tions; but the Philosophers were willing to
 “prove them to be a reasonable service, and
 “therefore thinking they could give a better
 “account of the inanimate oblations, than of
 “the bloody sacrifices, they imagined these to
 “be the most ancient, and that the others
 “were in time added to them: but there is
 “no heathen writer, that I know of, that has
 “gone so far as to assert expressly, that sacri-
 “fices were at first an human institution, or
 “that has proved that such a worship could be
 “invented by the reason of man, or that it is
 “agreeable to any notions we can have of
 “God. The *Rabbins* had a general notion that
 “sacrifices were first appointed, or rather per-
 “mitted by God, in compliance with the dis-
 “position which the *Israelites* had contracted
 “in *Egypt*; but this opinion is very weakly
 “grounded. I cannot question but that when
 “the Epistle to the *Hebrews* was written, the
 “current opinions of the *Jewish* Doctors were
 “of another sort; for it is not to be supposed
 “that the first preachers of Christianity argued
 “upon such principles, as they knew would
 “not be admitted of by those whom they en-
 “deavour’d to convert to their religion. It is
 “certain that the *Jewish* Rabbins, when they
 “were press’d with the force of proofs in fa-
 “vour of Christ from their Scriptures, did de-
 “part from many of the sentiments of their
 “ancestors, and went into new notions in se-
 “veral points, to evade the arguments which
 “they could not answer. The Christian Fa-
 “thers

“thers have some of them taken the side of
 “this question which I am contending for,
 “especially *Eusebins* : And if some others of
 “them have thought otherwise, this is not a
 “point in which we are to be determined by
 “their authority. The Popish writers took
 “up their notions of sacrifices, in order to fa-
 “vour some of their opinions about the *Mafs*;
 “and as to the Protestant writers, it is not
 “difficult to see which of them offer the best
 “reasons. One thing I would observe upon
 “the whole : If it appears from history that
 “sacrifices have been used all over the world,
 “have spread as far, as universally amongst
 “men, as the very notions of a Deity ; if they
 “were the first, the earliest way of worship in
 “every nation ; if we find them almost as early
 “in the world as mankind upon the earth, and
 “at the same time cannot find that mankind
 “ever did, or could by the light of reason,
 “invent such notions of a Deity as should lead
 “them to imagine this way of worship to be a
 “reasonable service ; then we must necessarily
 “suppose that sacrifices were appointed for
 “some particular end and purpose, and agree
 “to what we find in *Moses*’s history, that there
 “was a reveal’d Religion in the beginning of
 “the world.”

The next remarkable thing to be offer’d, is
 Mr. *Shuckford*’s observations on the design and
 arguments of our famous *Spencer*, who would
 endeavour to deduce the Rites and Ceremonies
 of the *Jewish* Religion from the practices of
 the idolatrous Nations round about them.

“ Thus

“ Thus at first there was a general agree-
 “ ment about religion in the world : And if
 “ we look into the particulars of the heathen
 “ religion, even after they were much cor-
 “ rupted, we may evidently find several pra-
 “ ctices, as well as principles, sufficient to in-
 “ duce us to think that all the ancient religions
 “ in the world were originally the same. Sa-
 “ crifices were used in every country ; and tho’
 “ by degrees they were disfigured by many hu-
 “ man ceremonies and inventions, in the way
 “ and method of using them ; yet I might say,
 “ the heathens generally offer’d the same sorts
 “ of sacrifices as were appointed to *Noah*, to
 “ *Abraham*, and to the other servants of the
 “ true God. They offer’d *expiatory* sacrifices,
 “ to make atonement for their sins, and *preca-*
 “ *tory* sacrifices, to obtain extraordinary fa-
 “ vours : They had their vows, and their ob-
 “ lations. And many instances of all these may
 “ be found in *Homer*, and in many other hea-
 “ then writers.

“ In the next place, Priests were appoint-
 “ ed to be the Sacrificers for them ; and tho’,
 “ when civil Society came to be set up, it be-
 “ came as necessary to have national Priests, as
 “ it was in families to have private ones ; (in-
 “ stances of which we meet with amongst the
 “ true worshippers of God ; *Melchisedec* at *Sal-*
 “ *lem*, as well as *Anius* at *Delphos*, being both
 “ Priest and King ; and God himself appoint-
 “ ing the *Israelites* a national Priest, when
 “ they afterwards became a people ;) yet we
 “ find that amongst the heathens, for many
 “ ages, the original appointment of the head
 “ of every family to be the Priest and Sacri-
 “ ficer

“ ficer to his family, was inviolably maintain’d,
 “ as may be proved from their private feasts,
 “ where neither the publick, nor consequently
 “ the publick Ministers of religion were concern’d : And thus *Homer* very remarkably
 “ represents *Eumæus*, the keeper of *Ulyſſes*’s
 “ cattle, officiating as Priest in the sacrifice
 “ which he made when he entertained *Ulyſſes*,
 “ who viſited him in the dress and habit of a
 “ poor traveller. In the ſame manner we have
 “ reason to think, that for a great while the
 “ creatures uſed in ſacrifice were the ſame, as
 “ *Noah* called the *clean* beaſts ; for ſuppoſing
 “ them to be, as I before obſerv’d, only bullocks,
 “ ſheep or goats, theſe were moſt anciently and moſt generally uſed by the heathens. Time, indeed, and a continual increaſe of ſuperſtition, made numerous additions to all parts of their religion ; but *Job*’s friends amongſt the *Arabians* uſed bullocks and rams for their burnt-offerings, and the *Moabites* did the ſame in *Mofes*’s time : And the common expiations mention’d in *Homer*, are either [*ἑκατομύχαι τεύρων ἢ δ’ Ἀιγῶν*] hecatombs of bulls or goats, or [*ἀγρῶν αἰγῶν τε πλείων*] lambs, and goats without blemiſh : And *Achilles* joins them all together, ſuppoſing that an offering of one or other of theſe was wanting to avert the anger of *Apollo* ; hereby intimating theſe to be the common and ordinary expiations.

“ As to the Ceremonies uſed in the early days,
 “ we have ſo ſhort an account of what were
 “ uſed in the true Religion ; and there was
 “ ſuch a variety of additions made to the falſe,
 “ that we cannot offer a large compariſon between them : However, we may obſerve,
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“ that the two ancient Ceremonies which I
 “ have taken notice of, namely, of washing
 “ and changing their garments, in order to
 “ approach the altar, universally took place in
 “ all the several sorts of the heathen worship.
 “ Various Authors might be cited to prove
 “ this, which the Reader may see in Dr. *Spencer’s*
 “ *Dissertation upon the ancient Purifications* : But there are two lines of the *Latin*
 “ poet, which describe these two rites in words
 “ so agreeable to the directions which *Jacob*
 “ gave his family about them, that I shall set
 “ them down as a specimen of the rest.

Casti placent Superis ; pura cum veste venite,
Et manibus puris sumite fontis aquam.
 Tibul.

“ Upon the whole ; it is remarkable that
 “ some learned writers, and Dr. *Spencer* in particular,
 “ have imagined that the resemblance
 “ between the ancient heathen Religions, and
 “ the ancient Religion which was instituted by
 “ God, was in many respects so great, that
 “ they thought that God was pleased to institute
 “ the one in imitation of the other. This
 “ conclusion is indeed a very wrong one, and
 “ it is the grand mistake which runs thro’ all
 “ the works of the very learned Author last
 “ mention’d. The ancient heathen Religions
 “ do indeed in many particulars agree with the
 “ institutions and appointments of that Religion,
 “ which was appointed to *Abraham* and
 “ to his family, and which was afterwards revived
 “ by *Moses* : Not that these were derived
 “ from those of the heathen Nations, but
 “ much more evidently the heathen Religions
 “ were

“ were copied from them ; for there is, I think,
 “ one observation, which, as far as I have had
 “ opportunity to apply it, will fully answer e-
 “ very particular that Dr. *Spencer* has offer’d ;
 “ and that is this : He is able to produce no
 “ one ceremony or usage, practised both in the
 “ Religion of *Abraham* or *Moses*, and in that
 “ of the heathen Nations, but that it may be
 “ proved that it was used by *Abraham* or *Mo-*
 “ *ses*, or by some of the true worshippers of
 “ God, earlier than by any of the heathen Na-
 “ tions.”

I shall conclude this Article (reserving some further Observations for the next Month) with two learned remarks upon Sir *John Marsham*.

“ The person that first speculated upon these
 “ subjects, was *Sypbis*, the first of that name,
 “ (for his Successor was likewise so called,) a
 “ King of *Memphis*. This *Sypbis* began his
 “ reign about A. M. 2164, which is about eighty
 “ years after *Abraham*’s coming into *Egypt* ; he
 “ reigned sixty-three years, and so died above
 “ forty years after *Abraham* ; so that he may
 “ well be imagined to have heard of all the
 “ transactions of *Abraham*’s life, of his fame
 “ in the several countries where he had lived ;
 “ and being a Prince that had an ambition to
 “ raise himself a reputation in the world, and
 “ seeing *Abraham*’s greatest glory to be found-
 “ ed upon his Religion, and the Revelations
 “ which God had been pleased to make him,
 “ he endeavour’d to make himself conspicuous
 “ the same way ; and for that end, *μερότης εις*
 “ *Θεον ἐγένετο ὃ τὴν ἰσχυρὴν σωσίσεαί τε Βίβλον.* A
 “ learned writer would seem to infer from

D a

“ these

“ these words; that *Syphis* saw and conversed
 “ with God, as *Abraham* and the Patriarchs
 “ did. He tells us from *Manetho* in *Josephus*,
 “ that *Amenophis* affected to have seen God ;
 “ and answers *Josephus*’s query about it, by
 “ hinting, that the expression of *seeing God*,
 “ was a *form of speaking* common to the *Egyptians*,
 “ *Hebrews*, and other Nations at this
 “ time. The learned Author expresses himself
 “ so dubiously in his whole chapter, that one
 “ can’t well say, whether he intends to insinuate,
 “ that *Syphis* conversed with God as much
 “ as *Abraham*, or rather that neither of them
 “ conversed with God at all ; but only each of
 “ them considering and contemplating what was
 “ most reasonable, they gave the greater authority
 “ to what they had a mind to impose, by
 “ pretending to have conversed with the Deity,
 “ and to have received their orders from him :
 “ But nothing of this sort follows from either
 “ what we read of *Syphis*, or from what *Manetho*
 “ reports of *Amenophis*, or from any of
 “ the quotations which Sir *John Marsham* has
 “ cited upon this subject : Rather, on the other
 “ hand, the true conclusion from them is
 “ this ; That God was pleased to make several
 “ Revelations to *Abraham*, and to his descendants ;
 “ and that, upon the fame of these
 “ spreading abroad in the world, many Kings
 “ and great men desired greatly, and used arts
 “ to have it thought that they had the same
 “ favours shewn to them ; as the Sorcerers and
 “ Magicians afterwards pretended to work miracles,
 “ in order to appear to have the same
 “ Powers with those which God had given to
 “ some other persons.

“ The expression, *μετὰ τὸ θεῶν ἴδεν*, does
 “ not signify, that he saw the Gods, but *con-*
 “ *templator in Deos fuit*, i. e. he speculated a-
 “ bout the Deities, and from his speculations
 “ he wrote his Book. *Manetho* pretends that
 “ he had this Book of *Syphis* ; but Sir *John*
 “ *Marsham* very judiciously queries, whether
 “ Books were thus early ; or whether they
 “ did not rather at this time mark or inscribe
 “ Memoirs and hints of things on pieces of
 “ stone, or lumps of burnt earth. *Manetho*’s
 “ Book might be a transcript from some re-
 “ mains of *Syphis*. We are told, that *Syphis*’s
 “ doctrines were highly esteem’d amongst the
 “ *Egyptians*, and that they follow’d them very
 “ strictly : And Sir *John Marsham* very justly
 “ remarks, that this King’s *Θεοπλα*. or pretence
 “ of having seen God, was the foundation of all
 “ the *Egyptian* errors in Religion.”

“ I am sensible that several writers have in-
 “ timated, that the *Egyptians* were so far from
 “ copying after *Abraham*, that they pretend
 “ that *Abraham* rather imitated them in all his
 “ religious Institutions : They say, that *Abra-*
 “ *ham* was not the first that used Circumcision,
 “ but that he learnt it from the *Egyptians*. A
 “ noble writer seems very fond of this opi-
 “ nion ; but he has said nothing but what *Cel-*
 “ *sus* and *Julian* said before him. *Herodotus*
 “ is cited upon this occasion, affirming, that
 “ Circumcision was a very ancient rite amongst
 “ the *Egyptians*, instituted by them ἀπ’ ἀρχῆς,
 “ *from the beginning*. Again, in another place
 “ he says, that other Nations did not use Cir-
 “ cumcision, except those who learnt it from
 “ the *Egyptians*. Again he tells us, that the
 “ *Col-*

“ Colchians, Egyptians and Ethiopians, and the
 “ Phœnicians and Syrians that lived in Palestine
 “ (i. e. as Josephus rightly corrects him, the
 “ Jews) used Circumcision ; and they confess
 “ themselves, says he, to have learnt it from
 “ the Egyptians. Diodorus Siculus thought the
 “ Colchians and the Jews derived from the E-
 “ gyptians, because they used Circumcision.
 “ And again, he speaks of some other Nati-
 “ ons, who, he says, were circumcised after the
 “ manner of the Egyptians. This is the whole
 “ of what is offer’d from the heathen writers.
 “ That Circumcision was used anciently by se-
 “ veral Nations besides the Jews, we do not
 “ deny ; nay, we may allow it to have been
 “ practised among the Egyptians ἀπ’ ἀρχῆς, from
 “ the beginning, not meaning by that expres-
 “ sion, from the first rise or original of that
 “ Nation ; but that it was so early amongst
 “ them, that the heathen writers had no ac-
 “ count of the original of it. When any thing
 “ appear’d to them to be thus ancient, they
 “ pronounced it to be ἀπ’ ἀρχῆς. That Hero-
 “ dotus himself meant no more than this by
 “ the expression, is evident from his own words.
 “ We find him querying, whether the Egypti-
 “ ans learnt Circumcision from the Ethiopians,
 “ or the Ethiopians from the Egyptians ; and
 “ he is able to determine neither way, but
 “ concludes it to be a very ancient rite. There
 “ had been no room for this query, if he had
 “ before meant, that it was an original rite of
 “ the Egyptians, when he said it was used by
 “ them from the beginning : But amongst the
 “ heathen writers, to say a thing was ἀπ’ ἀρχῆς,
 “ from the beginning, or that it was very anti-
 “ ently

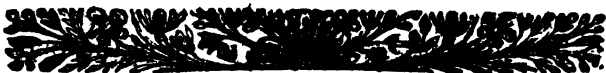
“ *ently* practised, are terms perfectly synoni-
 “ mous, and mean the same thing. As to *He-*
 “ *rodotus* and *Diodorus* declaring, that the *Jews*
 “ learnt Circumcision from the *Egyptians* ; we
 “ answer, The heathen writers had but very
 “ little knowledge of the *Jewish* history ; they
 “ are seldom known to mention them, without
 “ making palpable mistakes about them. *Jo-*
 “ *sephus*’s books against *Apion*, give many in-
 “ stances of numerous mistakes, which the hea-
 “ then writers were in about the history of the
 “ *Jews* ; and the account which *Justin* the E-
 “ pitomizer of *Trogus Pompeius* gives of their
 “ Original, shews evidently, that they were
 “ but very superficially acquainted with their
 “ affairs, and therefore *Origen* might justly
 “ blame *Celsus* * for adhering to the heathen ac-
 “ counts of Circumcision, rather than to that
 “ of *Moses* ; for *Moses* has given a full and
 “ clear account of the original of the Institu-
 “ tion ; they only offer imperfect hints and
 “ conjectures : Nay, and *Herodotus*, who says
 “ most of it, did not know at last where it was
 “ first instituted, whether in *Egypt* or *Ethio-*
 “ *pia* ; and therefore not certainly whether in
 “ either.

“ But there is one thing further to be of-
 “ fer’d ; we have the testimony of an heathen
 “ writer, unquestionably confirming *Moses*’s ac-
 “ count of *Abraham*’s Circumcision. We read
 “ in *Philo Biblius*’s Extracts from *Sanchonia-*

* *Origen contra Celsum*, p. 17. Sir *John Marsham* mis-
 represents *Origen*, intimating him to say, that *Moses* said in
 express words, that *Abraham* was the first person who was cir-
 cumcised ; whereas *Origen* only deduces what follows, by a
 very just inference from *Moses*’s account of the Institution of
 Circumcision.

“ *thon*, that it was recorded in the *Phœnician*
 “ antiquities, that *Ilus*, who was also called
 “ *Cbronus*, circumcised himself, and compelled
 “ his companions to do the same. This *Ilus*,
 “ or *Cbronus*, says Sir *John Marsham*, was *Noah* ;
 “ or at least, according to other writers, he
 “ is pretended to have been a person far more
 “ ancient than the times of *Abraham* ; and
 “ therefore they say, from this passage it ap-
 “ pears, that Circumcision was practised before
 “ the times of *Abraham*. But to this I an-
 “ swer ; The same Author that gives us this
 “ account of *Ilus*, or *Cbronus*, sufficiently in-
 “ forms us who he was, by telling us that he
 “ sacrificed his only Son ; nay, and further we
 “ are informed from the *Egyptian* records, of
 “ this very *Cbronus*, that the *Phœnicians* called
 “ him *Israel*. *Cbronus* therefore, or *Israel*, who
 “ was reported to have sacrificed his only Son,
 “ can be no other person than *Abraham*, whom
 “ the heathen writers represent to have sacri-
 “ ficed his only Son *Isaac*. *Jacob* was the per-
 “ son who was really called *Israel* ; but the
 “ heathen accounts of *him* were, that he had
 “ ten Sons ; so that here is only a small mi-
 “ stake in applying the name *Israel* to the per-
 “ son who, they say, offer’d in sacrifice his on-
 “ ly Son, when in truth it was a name that be-
 “ longed to his Grandson : But these writers
 “ make greater mistakes than this, in all parts
 “ of their histories. And thus it appears from
 “ this passage, not, as some writers would in-
 “ fer from it, that Circumcision was used in
 “ heathen Nations, ages before *Abraham*, but
 “ that *Abraham* and his family were circum-
 “ cised ; and therefore unless they can produce
 “ a testimony of some other persons being cir-
 “ cumci-

“ circumcised cotemporary with, or prior to *Abraham*, we have their own confession, that
 “ *Abraham* was circumcised earlier than they
 “ can give an instance of any other person’s
 “ being circumcised in the world. There are
 “ several writers, that have treated upon this
 “ subject. *Sir John Marsbam* and *Dr. Spencer*
 “ favour the opinion of *Celsus* and *Julian*.; but
 “ as I think what I have already offer’d, is suf-
 “ ficient to shew what a bad foundation it is
 “ grounded upon; so I shall add nothing fur-
 “ ther, but leave the Reader, if he thinks fit,
 “ to inquire more into the subject, to consult
 “ those who have treated of it more at large.



ARTICLE IV.

A LETTER to T. E. Esq;

*In Answer to Father HARDOUIN’s Doutes
 sur l’Age du Dante, publish’d in the Me-
 moires de Trevoux.*

Dear SIR,

AS you are very well acquainted with my
 love to polite Literature in general,
 which I owe in a great measure to the oppor-
 tunities I have had of conversing with you;
 and as of late you have frequently taken notice
 of

of my particular affection for the good writers of *Italy*; you'll hardly be surpris'd to see me engage in the defence of the *Father of the Italian language*, and one who first led the way, amidst the ignorance and confusion, which overspread the thirteenth century, to the study of the Ancients, and, what is ever observ'd to follow it, a just and noble way of thinking.

The celebrated *Father Hardouin*, in the *Memoires de Trevoux* for August 1727, has thought fit to degrade the *Author of the Poem of Hell, Purgatory and Paradise*, into an obscure writer of the fifteenth century, who upon some very wicked design, which we are left to conjecture, publish'd that work under the name of *Dante*, a well known Author, who flourish'd at the end of the thirteenth and the beginning of the fourteenth. To shew the weakness of the arguments this paradox is founded upon, is the occasion of the present trouble I give you.

We are agreed that *Dante* died at *Ravenna*, A. D. 1321. This we learn from *Gio. Villani* (a), as doubtless did also *Raphael Volaterranus*; and not from the *Tradition* of the *Scavans du Pais*, as *F. H.* wou'd have it; who yet must deny the use of this *tradition* to *Boccace* and *St. Antonine*; the first of whom was born A. D. 1313, while *Dante* was living, and besides mentioning him as the Author of the Poem, occasionally in many of (b) his pieces, wrote a *Life* of him, wherein he is very full upon that

(a) B. 9. cap. 135.

(b) *Boccace* also began a comment upon the Comedy, but did not go farther than half the first Cantica. *Istor. della volgare Poesia di Crescimbeni*, p. 290. Edit. 1714.

Art. 4. *the Republic of Letters.* 59

subject. *St. Antonine*, Bishop of *Florence*, died *A. D.* 1459, and in the third Volume of his *Pars Historialis*, under the year 1322, mentions *Dante* very particularly, condemning him for not making a *Limbus Infantium* ; for placing heathen Poets and Philosophers in the *Elysian* fields, and Pope *Celestine*, who abdicated the Papacy, in hell ; adding, “ *Cum liber iste sit in*
“ *vulgari compositus, & à vulgaribus frequentata*
“ *lectio ejus & idiotis propter dulcedinem ritmo-*
“ *rum & verborum elegantiam, it may do a great*
“ *deal of mischief* ; and immediately after censures his book *de Monarchia*, which *F. H.* owns for the work of the true *Dante*. In order therefore to bring down our Poet to *F. H.*’s æra, 1411, the pieces of *Boccace* above-mention’d must be supposititious too, for he died *A. D.* 1375 or 6 : And *the Triple Comedy*, written in *St. Antonine*’s own time, must, in forty years at most, have gotten so much credit, as to be mistaken by that Saint for a well-known poem above a century older.

But let us consider what *F. H.*’s favourite historian *Volaterranus* says, who dedicates his book to (c) *Julius* the second, and must confute all before and after him. What he writes concerning *Dante* (the true *Dante* according to *F. H.*) agrees exactly with all the other accounts we have of him, as Author of the *Comedy* ; And the beginning of the Poem, quoted by *Volaterranus*, “ *Ultima Regna canam*, wou’d convince any one he meant that we now have ; especially when all who mention it, agree, that ’twas begun first in Latin ; (d) *Leon. Aretime*, and

(c) Chosen Pope only in 1503.

(d) *Vita di Dante*, p. 40.

(e) *Bar-*

(e) *Barcellini* expressly say so, and cite the first verse entire ;

Ultima Regna canam fluido contermina mundo.

Dante's love for *Beatrice*, is so remarkable a circumstance in the Comedy, that *Volaterranus*, in his account of him, (tho' 'tis very short) cou'd not help taking notice of it: Now because nothing of this love is to be found in the book *de Monarchia*, *F. H.* is oblig'd to refer *Volaterranus* to *Tradition* for his knowledge of this also. You can't but observe here, Dear - - -, that suppos'd *Tradition* is of use in more Sciences than one, to contradict or invalidate what is written.

The quotation from *Petrarch* will be of no greater service in the argument: 'Tis in his book *Rerum Memorandarum*, wherein he brings together stories of several persons, ancient and modern, according to the miscellaneous titles of his chapters, as *de Otio*, *de Memoria*, *de Dicitate five Facetis*, &c. after the manner of *Valerius Maximus*. In the chapter *de Ironia*, *Dante* comes in among the rest, and what *R. H.* here quotes, is merely an introduction to the repartee *Dante* made upon *Staliger Canis*; not an historical account of his life, his exile, or his retreat to that Prince at *Verona*. What an immense book must this of *Petrarch* have been, had he said all he knew upon every person he introduces! In his *Triumph of Love*, cap. 4. I find *Dante* with *Beatrice*, at the head of the *Italian Poets*.

(e) *Industrie Filologiche. Industr. 1. cap. 1.*

(f) The

(f) The passage, where F. H. says, our Poet puts Thomas Aquinas among the Saints, who was not canonis'd till two years after Dante's death, is this :

----- E poi
Ripinse al ciel Thomaso per amenda.

He speaks of Charles de Valois, who having beheaded Conradin, Son of the Emperor Conrad, and Heir of Naples and Sicily, and fearing that Thomas, who was well acquainted with all his barbarous proceedings, should make report of 'em in the Council at Lyons ; got him poison'd in his way thither, at Fossa Naova. *Ripinse al ciel, sent him to heaven ; a common phrase to express a good man's murder.*

I don't think (however Prophet and Poet may be synonymous terms) that Dante was prophet enough to foretell, what happen'd seven years after his death : If that be made out, I must give him up. The thing suppos'd by F. H. to be foretold, is the Entry of Louis the Bavarian into Rome, to set up the Anti-Pope Peter of Corberia, which happen'd in the year 1328. The passage he brings to prove this, is so hard upon the holy See, that the good father would not quote it, were it not highly necessary to his argument. There is indeed another reason, which should have hinder'd him from doing so ; viz. that it will not bear the sense he gives it. The lines he labours most to explain, are,

(f) *Purgator. Cant. 20.*

(g) *Mà*

(g) *Mà l'alta providentia, che con Scipio
Difese a Roma la gloria del mondo,
Soccorra tosto, sì com' io concipia.*

(b) *Velutello* and *Landino* render it very justly :
 “ As the divine providence, says the Poet, em-
 “ ploy’d the valour of Scipio to save Rome, the
 “ glory of the world, from the cruelty of Hanni-
 “ bal ; so will it soon, by the means of an excel-
 “ lent Prince, defend the Church from the wicked
 “ Prelates, those wolves disguis’d like shepherds.”
F. H. translates it thus : “ *La Providence par le*
 “ *bras d’un second Scipion secourra bientôt Rome,*
 “ *Et lui rendra, comme le premier le fit autrefois,*
 “ *l’avantage d’être la plus glorieuse ville du mon-*
 “ *de ;* adding, *T’mettant le Pape Et la Papauté, Et*
 “ *la retirant d’Avignon.*” His fault is, in refer-
 ring what belongs only to the verb *difese*, also
 to *Soccorra* ; where *alla Chiesa*, or *a’ Fedeli* is
 plainly understood, just as the two Commentators
 render it.

So far *F. H.* is in the right : ‘Tis the quarrel
 between *Louis the Bavarian*, and *Pope John the*
Twenty-second, the Poet has here in view (i),

(g) *Parad. Cant. 27.*

(b) *Velutello* indeed is wrong, in that he says, all these
 great things are to be done, “ *Mediante la Virtù d’arrigo*
sesto (for *settimo*) *Imperadore* : For that Emperor died before
John XXII (il Papa Caorsino) was Pope.

(i) I believe several places in the Poem, which speak of
 great Deliverances by the help of a Prince, shou’d be rather
 understood of *Louis* than *Henry*, as *Velutello* explains ‘em ; a-
 greeably to what he says in his *Life of Dante*, quoted below.
 The present passage must be understood of *Louis*, for the
 reason given in the preceding Note.

which

which he expects will be of service to his party, but not “ *Rendra a Rome l'avantage, &c.* Now *Dante* might very well mean this quarrel ; for all who have mention'd him, agree, that the Poem was written toward the end of his life : *Velutello* (k) in particular says, “ *Dante compos'd all the Comedy in his exile, when having lost all hopes of returning to Florence, and wander'd about from place to place, he at last fix'd in Ravenna, under the protection of Guido da Polenta, where he died.* And the Poet himself (l) says, he saw a seat prepar'd in Paradise for the Emperor *Henry the Seventh*, who was to come thither before him. Now to make *Dante* no prophet, this part of the poem at least must be written after *Henry's* death, and consequently *Louis's* election.

John, immediately after he was chosen Pope, A. D. 1316, refus'd to confirm *Louis's* election, because he had taken the title of Emperor without the authority of the holy See, and exceeded in some instances the bounds of the Imperial power : And the next year he publish'd a Constitution against those Princes, who govern'd several parts of *Italy*, under the title of *Vicarii Imperii* : The chief of these was *Maffeo Visconti*, who with *Uguccio Fagiola*, and the Family *D'Este*, (who had turn'd the Pope's Officers out of *Ferrara*) was persecuted by the Pope, and supported by *Louis*. All this before the year 1318 (m).

(k) *Vita di Dante.*

(l) *Parad. Cant. 30.*

(m) *Blond. Decad. 2. l. 9. Spondan. sub Annis prædict. Platina in vitis Clem. V. & Johan. XXII. quem ille XXIII. vocat.*

The *Guelfs*, agreeably to their principles, declared for *John*, and the *Ghibellins* for the Emperor, (those of *Tuscany*, under the direction of the above-mention'd *Fagiola*.) That *Dante* was of this party, is asserted by *Bellarmin* (n) a Jesuit, and a Cardinal : But as I fear, Dear - - - -, these qualifications may lessen his credit with you, I shall produce two other Authors of a very different sort : *Boccace* (o) says, *He turn'd Ghibellin* ; and *Machiavel* (p), that *the White party, expell'd Florence by Charles de Valois, join'd themselves with the Ghibellins* ; and that upon the approach of the Emperor Henry to restore the Exiles, most of the Ghibellins, and some of the White faction, viz. those banish'd by name, were still kept out, when the Citizens agreed to restore the rest. Upon both these occasions *Dante* is nam'd. So this wishing well to the *Ghibellins* under Henry and Louis, can by no means be brought to prove that he did not profess *Guelfism* (the reigning opinion of the State) whilst in his own country ; since all the expell'd *Florentines* chang'd sides in the same manner.

And this is also a reason for his speaking so freely of the Popes, who were at the head of the *Guelfs*, without referring him to *Wickliffe's* (q) time, as *F. H.* insinuates. There is no need of going so low, to find the crying abuses then in the Church dislik'd and expos'd. *St. Au-*

(n) *In Appendice ad Libros de Summo Pontifice, Cap. 12.*
Es 14.

(o) *Vita di Dante.*

(p) *Hist. Florent. L. 2. ad initium.*

(q) Who publish'd his doctrine about the year 1377. *Rapin. Hist. Edw. III.*

tonine,

tonine, in the Section immediately preceding that quoted above, says, "That in *Florence* it-
"self, there were at that time (*A. D. 1322.*)
"many *Pauperes de Lugduno (Waldenses)* who
were condemn'd by *John XXII.* And *Dante*,
the true *Dante*, according to *F. H.* in his book
de Monarchia, makes the Emperor independent
of the Pope.

To mention only our two other excellent
Italians of that age, *Petrarch's* three famous
Sonetto's, and many passages in *Boccace*, shew
sufficiently what the men of sense in those days
thought of their Ecclesiastical Governors. Car-
dinal *Bellarmin* (r), in answer to the citations
out of these Authors, against the *Romish* cor-
ruptions in the *Avviso piacevole alla bella Italia*,
never thinks of proving them *moderns*; he is
more modest; and only produces many good
catholic sentiments out of their writings, to
balance those of the other sort. *Coeffeteau* does
the same in his answer to *Mornoay*. Is it not
then exceedingly hard for *F. H.* to bring down
our Poet a whole century below his time, for
the sake of his heretical positions; when, ac-
cording to his own favourite system (s), *Severus*
Archontius, and his associates, compos'd such a
number of pieces, under the names of the most ce-
lebrated writers of antiquity, about the beginning
of the thirteenth century, on purpose to subvert the
catholic faith?

(r) In *Appendice*, ut supra, C. 19, 20, 22.

(s) *Harduini Oper. select. Edit. Amstel.* p. 343, 345, 515.
See also p. 35. of the first Edit. of his *Chron. Vet. Test.* where
he says, *A writer of the 13th Century had the same hatred for*
Bishops, the Calvinists now have.

As to the other erroneous opinions of our Poet, I can find nothing which even hints the *Eternity of the World*: And for the conceit, "*That the first Mover can't exist, without producing motion* ; F. H. must take it from these verses, (t)

*Et ancho la ragion lo vede alquanto ;
Che non concederebbe, che Motori
Senza sua perfettion fosser cotanto.*

Where 'tis clear from the context, *that Motori must mean the Angels* ; and so *Landino* and *Vellutello* explain it. 'Tis indeed absolute nonsense, understood of God, or as a general argument. In the first passage relating to the *Trinity* (u), F. H. suppresses what comes between the verses he quotes, where the Poet says, *He does not believe those divine truths, only on physical or metaphysical reasoning, but from Scripture.*

The second passage I don't find, not having the Edition of *Venice* 1477. In the *Credo* of *Landino's* Edition, there is nothing heterodox. But in general, *I don't see any reason to expect in a Poem such an exactness of expression, as is requir'd in a Treatise of Divinity or Philosophy* : Nor shou'd I have taken notice of the particulars above, were it not to shew how strangely F. H. mistakes, or misrepresents the plainest things. But you know well enough, 'tis the way of the Journalists, to make every Author, who in any point finds fault with the Corruptions of the

(t) *Pa-ad. Cant.* 29.

(u) *Pa-ad. Cant.* 24.

Church,

Church, or deviates in the least from its doctrines, or indeed from those peculiar to the *Jesuits*, (who are the Catholic Church *or* *ἐκκλησία*) run directly into Deism, and so to Atheism.

The sense F. H. gives to *Beccaiò* (w) is forc'd, that you'll scarce think it needs an answer; especially when he observes (as indeed appears by the context, and many other places in the poem) that *Dante* intended to abuse the Royal family of *France*; and that he calls *Hugh Capet*, *Giapetta par une etymologie maligne du verbe Chiappare*. As to *Beccaiò di Parigi*, why is not that proper, since he was Count of *Paris*?

The opinion that Hugh Capet's Father was a Butcher, is to be found in *Villon*, and *Agrippa de Vanitate Scientiarum*, which shews there was such an one, how groundless soever. Besides, how absurd is it to suppose that a writer, who intended to personate *Dante*, wou'd in this single instance, for no end, plainly indeed against the tenor of the whole passage, (which is satirical and abusive) make such an awkward riddle? If F. H. puts his *Oedipodism* upon this discovery, you'll (I dare say) acknowledge him for a *Conjurer* with all your heart.

Our Poet certainly confounds the first and second Royal families of *France*, when he makes that Prince turn Monk, whose crown *Hugh*

(w) *Figliuol fui d'un Beccaiò di Parigi,
Quando li Regi antichi venner meno
Tutti fuor ch'an renduto in panni biži.*

Purgat. Cant. 20.

(x) *Il ne s'attendoit pas, que son enigme trouveroit quelques Oedipe.* F. H.

Capet usurp'd : For that circumstance belongs to *Daniel*, in whom ended the first race. However, a mistake about two facts, so much alike, (the last of which happen'd above three hundred years before our Poet's time) is, I suppose, not absolutely unpardonable in that age of ignorance.

Cou'd a writer, says F. H. cotemporary with Philip the Fair, be ignorant of a fact all the historians mention, and put Ghent among the places taken by that Prince, when he did not dare to shew himself before it? The verses, this charge is founded upon, are (y)

*Mà se Doagio, Guanta, Lilla e Bruggia
Poteffer, tosto ne faria vendetta.*

Now here is not a word of Ghent's being taken, but only that that Town would revenge the evils Philip had brought upon it ; who, tho' he did not take it (z), with the other towns here mention'd, in 1297, yet he march'd to attack it, and was the cause why 'twas torn to pieces between the French and Flemish factions. And in 1299 the Count de Valois again destroy'd the country round about Ghent ; which, with the taking Dixmude and other successes, was the reason why the Count of Flanders deliver'd himself into Philip's hands ; who immediately went to take possession of the conquer'd country, and took hostages from Ghent, and the other towns : And upon this success was struck a Medal, with this Inscription, Ruthen. Devict. Gandavo Re-

(y) *Purgat. Cant. 20.*

(z) No more did he *Douay*.

cepto,

cepto, Pax & Quies Stab. (a). Jaques de Cbatillon, whom Philip had made Governor of Flanders, oppress'd the people terribly; whereupon Ghent as well as Bruges revolted, and, tho' soon quieted for that time, yet upon the defeat of the French army in July 1302, they declar'd for their countrymen, after having been hinder'd some time by those of their Nobility, who were in the French interest (b). And now, can any thing appear more unfair than F. H.'s question?

F. H. asserts, that the *Fleurs-de-lis* in the arms of France, are more modern than the time we would place our Author in. Nevertheless I find in Du Fresne's Glossary, under the article *Moneta*, some Coins of Philip the Second, Louis the Eighth, and many of Philip the Fair, with the *Fleur-de-lis*. And to what else could the French faction in Flanders owe their name of *Portekys*, according to Rapin (c); or *Faction du Lys*, in Daniel (d)? This latter historian expressly says, "*Il y avoit une faction en Flandre, qui étoit pour le Roi, & on appelloit ceux, qui la composoient, les gens du Lys, a cause des Lys de l'Ecu de France.*"

As 'tis but by way of episode that F. H. makes *Gio. Villani* spurious; I shall only mention one of those many great historians, who have thought fit to make use of his testimony: 'Tis one of the Society, F. Daniel; who quotes *Villani* almost every page, as far as his history goes.

(a) *Mezeray Hist. Vie de Phil. le Bel.*

(b) *Daniel Hist. Vie de Phil. le Bel.*

(c) *Vie d'Edouard I.*

(d) *Vie de Phil. le Bel. A. D. 1297.*

As to the *sacking of Florence by Attila*; 'tis not much to be wonder'd at, that an opinion that did honour to their country, (as supposing it then a considerable place) was, tho' false, in those dark times, embrac'd by the *Florentines*; especially about a fact seven or eight hundred years old. *Boccace*, in *Dante's Life*, begins this story with "*Certissimo Abbiamo* ; and *Gio. Villani* (e) says, *Florence* was destroy'd under *Valentinian Theodosius*, and *St. Leo*, A. D. 450, by *Totila* : 'Tis plain, by the date, and the names of the cotemporary Princes, he means (f) *Attila*. 'Tis indeed a story made out of the destruction of *Florence* by *Totila*, in the time of *Justinian*, which *Machiavel* takes notice of (g).

The mistake in forming the hebrew plural *Malacoth*, will, I imagine, be just such another argument for our Poet's being modern, as his neglect of the rules of *Epic poetry*.

As I only intended to answer *R. H.*'s objections, I will not tire you with citing all the *Norantine* and foreign Authors who have mention'd *Dante*, (the Author of the *Triple Comedy*), in almost a continued chain, down from his time to ours (h). Nor will I insist upon the constant Tradition of his countrymen; tho' that seems to be *F. H.*'s favourite source of arguments,

(e) B. 2. Cap. 1.

(f) Who died A. D. 453. *Totila* died in 552.

(g) *Hist. Florent.* L. 2.

(h) See particularly *Crestimient Istor.* p. 289, & seq.

Dante

Dante was a Scholar and a Poet, far above the times he liv'd in, (as *Boccace* and *Petrarch* were immediately after,) and I think I may say, he well deserves a place among the ancient fine writers: In which rank *F. H.* seems to consider him, by treating him in the same manner he has done *Cæsar*, *Livy*, and the *Author of the divine Æneid*.

We have been inform'd, that the true design of thus *degrading the Ancients*, is to make way for the spuriousness of some *Fathers*, who can't be so distorted, as to agree with the *Dogmata of the Romish Church*. This is a long way of going to work; and 'twould be much better for the *Society* directly to attack the *Bible*; for, as long as that is esteem'd *authentic*, the *Dogmata* must appear *absurd and monstrous*.

I am, SIR,

Yours, &c.

December 20.
1728.

N. A.



ART I.



ARTICLE V.

REMARKS upon Dr. CLARKE'S
CATECHISM. Printed for Mr.
Crownfield, in St. Paul's Church-yard,
1730.

THE learned Author of this Piece has thought fit to conceal his name; very probably, because he would not seem to triumph over the memory of an adversary, whom he openly challenged, and fairly conquer'd when alive. This is an instance of generosity that is natural to great and good minds: But whoever is acquainted with the course of our late controversies concerning the *Trinity*, will easily discover a writer, who distinguish'd himself so remarkably by the large share which he had in it, and by the uncommon abilities which appear'd in his writings; a perfect acquaintance with antiquity; a clear, distinguishing head; and a lively imagination, that is capable of making a dry and difficult subject, agreeable and easy.

The Introduction to the *Remarks* observes, That our *Catechism* is to be guarded, with the utmost vigilance, against all attempts to disguise,

guise, or pervert the sense of it ; because it is the Summary of Christian knowledge, in which all the members of our Church are, or ought to be instructed ; that corrupting this *fountain*, is like poisoning the *milk* which infants are to suck : That if the Doctor had any *new Catechisms* to produce, he should have publish'd them *as new ones* ; that, otherwise, injudicious and unwary Readers may be imposed upon and seduced, unknowingly, from their principles, when doctrines different from those of our Church, are cover'd and recommended by the title of an *Exposition of the Church-Catechism* ; the very sound of which is awful, commands respect, and procures a readier reception : That it was not the intention of the *Remarks* to undervalue any thing that the learned Doctor has written in this, or any other piece, for the great service of Religion ; but only to detect and defeat his *artful*, not to say *unfair* design, of contradicting the principles of the *Church of England*, under a pretence of explaining them.

They observe, that “ this is not doing justice to our *Church-Catechism*, nor answering the title of the book : *Expounding* is one thing ; *expunging* is another. Since *this* was the design, the fairer way would have been, to have call'd it the *Church-Catechism explain'd*, and *corrected* ; rather than to have given the title of an *Exposition* to the *whole*, which belongs only to a *part*.”

Again ; “ It is impossible to reconcile the principles laid down in the *Exposition*, with what the *Catechism* plainly means. The Church forms ought to be interpreted according to the mind of the Church that made

“ made them : and if, so interpreted, they appear not to agree with Scripture, they are to be rejected as *false* ; but not strained to a sense, not their *own*, in order to make them true. The Scriptures indeed are the rule of *truth*, but not the rule of *interpretation* in this case. They are the rule for *receiving* any forms, but not the rule for *understanding* them.”

The *Remarks* proceed to make good this charge against the *Exposition*, by several Passages relating to the *Divine Nature* and *Worship* of the second and third Persons in the ever-blessed Trinity, with some other Points naturally arising from *Arian* Principles, or brought in as proper Aids to support them. The order of the Catechism brings the Point of *Worship* first under Consideration, and the *Remarks* shew that the Doctor has *dropt* (they might have said *denied*) the *Worship* of the Son and Holy Ghost. Speaking of *Idolatry*, says the Doctor, “ Every thing of this kind (all *Worship*) is faulty, besides the *Worship* of *him alone* (the *Father*) who created the World by his Power, who redeemed Mankind by his Son, and sanctifies all good Persons by his Holy Spirit :” thereby insinuating also the reason why *Worship* ought to be confined to the *Father*, because the *Father* alone does every thing, the *Son* and the *Holy Spirit* being only *Instruments* in his Hand, and consequently not entitled to any *Adoration* on account of what they did for us, because they did it *ministerially*.

That this cannot be considered as a casual *Omission*, or undesigned *Neglect*, but a *studied Design* in the Doctor, the *Remarks* prove, by shew-

shewing that the Doctor is constant and uniform in omitting the Worship of the Son and Holy Ghost; which it is impossible to suppose that any sensible Writer would have done, when he was professedly explaining the Principles of the Church of England, had he really been of her Opinion, that the Son and Holy Ghost are to be worshipped.

The remaining part of this Extract, for want of room here, must be deferr'd till the next Journal.

~~THE REMAINING PART OF THIS EXTRACT, FOR WANT OF ROOM HERE, MUST BE DEFERR'D TILL THE NEXT JOURNAL.~~

WE hope' our Readers will not be displeased that the subjects of this Month are chiefly *religious*. They happen'd to be the present product of the press; very well worthy this publick notice and recommendation; particularly seasonable at this time; and, tho' grave and solemn, yet entertaining to every *rational* reader. We shall always study to *diversify* the subjects, as much as the *Republick of Letters* will allow, without descending to such trifling performances, as can afford neither pleasure nor profit to persons of any sober judgment and taste, or to such loose pieces as ought not to be publish'd at all in any civilized nation.

As this is an Undertaking so laudable in its *intention*, we promise ourselves the countenance of such as are friends to Learning and Literature: And as it is so extensive in its *kind*, we may reasonably desire the assistance of men of
leisure

leisure and ability. It is our business to give some account of *all sorts* of books ; to draw up a *short abstract* of them, whenever the subject-matter shall seem to make such a method proper, and the size of the book will admit of it ;

In *other cases*, to give some account of an Author's *design*, and *manner* of writing ;

Sometimes to point out the particular *beauties*, or *defects* of writers ;

Or to give more *general strictures*, or *short dissertations* upon points of *importance*, or *curiosity*, as their writings shall give occasion.

This is a *design*, we apprehend, very *useful* and *entertaining* to all sorts of persons that converse with books : But we need not be ashamed to own, withal, that it requires the concurrence of persons in every branch of Learning, to make it effectual to the purposes intended by it : and every Scholar has it in his power to contribute his assistance, without much trouble to himself, or any interruption to his studies, by sending to the Author of this Paper materials upon such subjects as his *particular profession*, or *particular genius* and *inclination*, shall lead him to read upon.



THE
Present State
OF THE
REPUBLIC
OF
LETTERS.

For *February*, 1730.

VOL. V.

—*Fungar vice cotis, acutum*
Reddere quæ ferrum valet, exfors ipsa secandi.
Horat.

Non simili frondescit virga metallo.

L O N D O N :

Printed for WILLIAM INNYS, at the West
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3. *C. Velleii Paterculi Historiæ Romanæ ad M. Venicium Cos Libri duo : Interpretatione & Notis illustravit Robertus Rigueur, à Soc. Jesu. Jussu Christianissimi Regis, in usum Serenissimi Delphini*. 8vo. 1730.

4. *Philosophical Transactions of the Royal Society, N^o. 411. for the Months of October, November and December, 1729. Continued and publish'd by W. Rutt, M. D. and R. S. Secr.*

5. *Justinus de Historiis Philippicis, & totius Mundi originalibus. In usum Serenissimi Delphini. Editio nova, ab innumeris erroribus emendata*. 8vo. 1730.



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T H E



THE
PRESENT STATE
OF THE
Republick of Letters.

For FEBRUARY 1730.

ARTICLE VI.

REMARKS *upon* Dr. CLARKE'S
CATECHISM. Printed for Mr.
Crownfield, in *St. Paul's Church-yard*.
1730.

A Second EXTRACT.

THAT the Reader may have a more distinct view of this curious and important piece, we shall begin our Journal for this Month with the *Remarks on Dr. Clarke's Exposition, &c.* having had room for little more than the *Introduction* at the conclusion of our last Journal.

FEBRUARY 1730.

F

Dr.

Dr. Clarke (in his * *Exposition*) say the *Remarks*, treats professedly of the *Object* of *Prayer*, and expressly limits it to the *Father*, taking no notice at all of the *Son* and *H. Ghost*.

Afterwards the Doctor † observes, that the *supreme Power* and *Perfections* of *God*, are just and unexceptionable reasons for *praying* to him ; plainly intimating, That *praying* to any object, not vested with *supreme Power* and *Perfections*, is *exceptionable* : And it is well known, that the Doctor does not ascribe *supreme Power* and *Perfections* to the *Son* and *H. Ghost*.

Again ; speaking || of the form of *Baptism*, he interprets it of dedicating ourselves to the *service* and *worship* of the *Father* ; but to the *obedience* and *imitation* only of *Christ* ; and to the *direction* and *guidance* of the *H. Spirit* : by that distinction, denying the duty of *worship* to the *Son* and *H. Ghost*.

This interpretation of the above passages of the Doctor, the *Remarks* confirm, by comparing them with other passages in his other writings ; shewing, as he goes along, that all the *Arian* objections against the worship of the *Son* and *H. Ghost*, are groundless : Nay, that even *Arians*, and *Socinians themselves*, of late, have been afraid (tho' their principles requir'd it) to deny the *Son* and *H. Ghost* that *adoration*, which the *Scriptures* so expressly command, which the first *Christians* and *Martyrs*, which

* Pag. 230.

† Pag. 233.

|| Pag. 293.

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the holy Apostles themselves, paid. Nay, farther; that they were so far from looking upon this article as a matter of *useless speculation*, that the *Racovian Catechism* itself does not allow those to be *Christians*, who deny the *Adoration*, and *Invocation of Christ*.

I shall not confine myself exactly to the method, which the *Remarks* observe; but proceed to the *divine Nature and Attributes* of the Son and H. Ghost, which Dr. *Clarke* (in his *Exposition of the Creed*) has explain'd away.

God the Father, says the Doctor, denotes, that God is the *original author or giver of Life to all the intelligent beings in the Universe*: By which must be understood, tho' the Author of the *Remarks* is *unwilling to suspect* it, that the Son and H. Spirit have not *life in themselves*, but a *dependent existence* which they received from the Father, in the same manner as *other intelligent beings* did. This interpretation is agreeable to the Doctor's principles, to his notion of the *self-existence* and *necessary existence* of the *Father*, which first led the Doctor into *Arianism*.

Indeed, the words are not capable of any other sense, unless the Son and H. Ghost had been expressly excepted. *God the Father is the original author of all intelligent beings*: We know in what sense he is the original author of *all other* intelligent beings, besides his Son and H. Spirit; that is, that they are his *creatures*: The Son and Holy Ghost are not excepted by the Doctor, but included among the *rest* of intelligent beings; they are therefore *equally* creatures, deriving their existence from the arbitrary will of the *Father*. And this *Arian* sense,

the Doctor says, is the sense principally intended by the *Church*, in this Article. We know very well, that this is the opinion of the *Arians*; but surely the Doctor ought not to have represented this as the opinion of the *Church* of *England*.

The title of *Almighty*, ascribed to the *Father* in the Creed, the *Exposition* understands of *supreme dominion*, and *absolute sovereignty*; not only over *creatures*, but over the *Son himself*, in his highest capacity; “ That Sovereignty, by “ which he, who is King of Kings, and Lord “ of Lords, in whom it pleased the Father that “ all fulness should dwell, even the fulness of “ the Godhead bodily, was sent forth, &c. This the *Remarks* shew to be a novel, unscriptural, and strained sense of the Creed: As also, that the Doctor has not assigned the true reasons why Christ is called the *only Son* of God, and *our Lord*; dropping his *eternal Generation*, and the *eternal Dominion* and *Dignity* which he had *antecedent* to the Redemption, and Creation of the world, which is principally to be understood by the Article.

There are many other incidental observations upon these two essential heads, *viz.* the *Divinity* and *Worship* of the Son, &c. But I have pointed out the most material ones, and such as will sufficiently shew the necessity of guarding the unwary Reader against those dangerous opinions, which the *Expositor* has so artfully insinuated.

I shall take notice of three other general heads of accusation, which the *Remarks* bring against the Author of the *Exposition*; *viz.* upon

on *Creeds*, the *Satisfaction*, and *positive Institutions*.

What he has observ'd upon the *Expositor*, relating to *Creeds*, comes under these two particulars :

1st, That the *fundamentals* of our faith ought to be so plain and evident, that an honest and careful mind, tho' of mean capacity, can be in no danger of mistaking them.

2^{dly}, That *Creeds* ought to be very short.

Upon the first of these positions, the Author of the *Remarks* observes, that *Deists*, and even *Atheists*, may make the same use of it against *Revelation*, and *natural Religion*, which *Anti-trinitarians* make against those *Creeds* which are contained in our *Liturgy* ; because the evidence for the truth of *Revelation* and *Morality*, are not so plain to ignorant and weak people, but that they may be, and actually have been, so puzzled and obscur'd, as to confound them ; and the consequence will be, that the belief of those truths cannot be necessary to Salvation : So naturally does the reasoning of these men lead to *Infidelity* ; and so naturally are they led into that sort of reasoning, thro' a fondness for their own opinions, which must be supported at all adventures.

With regard to the *shortness* of *Creeds*, the *Remarks* observe, That this position is inconsistent with the former one, concerning the necessary plainness of Fundamentals ; because the more *explicit* any *Creed* is, the *plainer* it is ; and the *shorter*, the more *obscure*, and liable to be

be mistaken. Afterwards, the *Remarks* professedly state the true notion of *Fundamentals*.

What the Author of the *Remarks* objects against the *Exposition*, concerning the *Satisfaction*, being very short ; I shall cite his own words, which are as follow.

“ The sum of his account of the high and
 “ great *atonement*, is, That Christ was himself
 “ without spot, and sinless ; and therefore his
 “ voluntary offering of himself, was acceptable
 “ to God, and efficacious to procure pardon to
 “ Penitents. Now, supposing Christ to be a
 “ *Creature* only ; it is not conceivable how he
 “ could have such a degree of *merit*, by any
 “ thing he could do or suffer, as thereby to
 “ purchase *salvation* for a whole world of Sin-
 “ ners. Can a *Creature* have any merit at all
 “ with God ? Or could he modestly presume so
 “ far upon it, as to offer himself a *satisfaction*
 “ to divine justice for sinful men ? As to his
 “ being *sinless*, it was his bounden duty to be
 “ so ; for, every creature, for his own sake, is
 “ strictly obliged to abstain from sin. As to
 “ his making himself a voluntary *offering* ; how
 “ could he refuse what God had appointed, and
 “ therefore commanded ? It could be *voluntary*
 “ only, as chearfully obeying what was laid up-
 “ on him, and what he could not without sin
 “ decline. Besides, that since the *reward* for
 “ this service seems to be exceeding high, and
 “ extraordinary, in as much as he was to be
 “ preferr’d before Angels and Archangels, be-
 “ fore all other creatures whatever, and even
 “ to be ador’d and worshipp’d by them all for
 “ doing it ; it seems, that his submitting to
 “ some light and short afflictions, could have
 “ no

“ no such exceeding *merit* in it, as over and
 “ above his own rewards, to purchase also re-
 “ wards for a whole sinful world. But the
 “ Author of the *Exposition* * observes, and in-
 “ sists upon it, that the *method* wherein, and
 “ the *terms* upon which God will extend his
 “ mercy and compassion towards Sinners, this
 “ depends entirely upon the good pleasure and
 “ wisdom of God. Which is as much as to
 “ say, That God has appointed, and has ac-
 “ cepted of this method of Salvation by *Jesus*
 “ *Christ* : But that this *method* (so understood)
 “ carries any proper *satisfaction*, *merit*, or atone-
 “ ment in it, appears not. It is admitting in-
 “ deed the *name* of satisfaction, but denying
 “ the *thing*. The question is not, what God
 “ might do, in the right of his absolute Sove-
 “ reignty, as to pardoning of Sinners ; neither
 “ is it about what Infinite wisdom might have
 “ found out, as to any other methods of do-
 “ ing it : But the question is, whether, when
 “ God has pitch’d upon a *method* of *Expiation*,
 “ which (according to Scripture accounts) does
 “ carry real *merit* and *satisfaction* in it ; it may
 “ be right so to understand and interpret that
 “ *method*, as to take from it the very founda-
 “ tion upon which the true notion of *satisfa-*
 “ *ction* or *merit* is built ? It is very easy to say,
 “ that God has accepted, and is satisfy’d ; for
 “ the same persons would say, that God might
 “ be pleas’d or satisfy’d without any *Offering*
 “ for sin at all, if he so pleas’d : But the Scrip-
 “ tures seem to lay a particular stress and em-
 “ phasis upon the *Propitiation* made by the
 “ *Blood* of *Christ*, as if there were some in-

* *Page* 390.

“ trinslick merit, both real and great, in it ;
 “ which is what wants to be accounted for,
 “ upon the principles of the *Exposition*.

But leaving this matter, I proceed to some things, of which the Author has treated more directly, upon the subject of the *Eucharist*.

Upon these words of the Catechism, (relating to our worthy receiving the Lord's Supper,) “ The strengthening and refreshing of
 “ our souls by the body and blood of Christ,
 “ as our bodies are by the bread and wine ;
 the *Exposition* comments thus : *As impenitency is the death, and sins are the diseases of the soul ; so a habit of virtue is its health and life, and religious acts are its food and nourishment.* Upon which the *Remarks* observe, that the *Exposition* is true in a certain sense, but not well fitted to the present purpose ; the Catechism speaking here, not of the efficacy of habits of virtue to salvation, but of the force and power of the great atonement : wherefore, that the *Expositor* should rather have said thus : “ As the
 “ being excluded from having a part in the merits of Christ's passion is the death, and the
 “ neglect of the means of grace is the disease
 “ of the soul ; so the participating of the merits of Christ's passion is its health and life,
 “ and the use of the proper means is its food
 “ and nourishment ; of which means, worthy receiving the Lord's Supper, is the most effectual and direct of any. It supposes moral virtue, and goes beyond it ; uniting us to Christ, and to God, which moral virtue alone can never do ; the Scripture frequently declaring, that it is by grace, and not by works, that we are saved.

Upon

Upon this head, the *Remarks* observe farther, that the Author of the *Exposition* justly condemns those; who think *that at the receiving of the Sacrament their sins are in course pardon'd, to the commission of which they return regularly again*; but that something should have been added about the *real* remission of sins to the *worthy* receivers, tho' they may incur the displeasure of God afresh, by subsequent sins.

Again; The Author also justly condemns *the unintelligible notion of a certain Grace or Virtue, annex'd to the material Elements, or to the mere external participation of them, rather after the nature of a charm, than of a religious action*: But then something should have been inserted, by way of caution against the other equally dangerous extreme, to signify, that when the *Recipient* is fitly qualified by proper dispositions of mind, there is a *life-giving* virtue annex'd to the Sacrament, which cannot be obtained without it. Commendable care is taken to recommend *virtuous* dispositions, as proper qualifications; but then he seems to have been too sparing in setting forth the *spiritual* advantages coming down from above, thro' this channel of grace and pardon; as if they were all to be accounted for in a *natural* way, by means of the Sacrament: whereas the Sacraments are additional improvements upon virtuous practices, and of more *immediate* efficacy towards Christian perfection, and Christian salvation.

The true state of the case between *moral virtues*, and *positive institutions*, when compared together, the *Remarks* have excellently stated in a few words.

“ The

“ The love of God, says the * Author, is the
 “ first and great Commandment : And obedi-
 “ ence to his *positive* institutions, is an *exercise*
 “ of that love ; and it is sometimes the *noblest*
 “ and *best* exercise of it, shewing the greater
 “ affection, and prompter resignation to the
 “ divine will. He is a proud and a sawcy ser-
 “ vant, that will never obey his master, but
 “ where he sees the *reason* of the command. It
 “ is reason enough for obeying, to every mo-
 “ dest and humble servant, that his Lord, so
 “ much wiser than he, and to whom he owes
 “ all his service, has commanded it. On this
 “ account there may be, in some cases, greater
 “ excellency, and more real virtue, in obeying
 “ *positive* precepts, than in any *moral* virtue.
 “ In short, if the *love* of God be *moral* virtue,
 “ such obedience, being an act of *love*, is an
 “ act of moral virtue ; and then there is no
 “ ground for the distinction : But if there must
 “ be a distinction made, then let one be called
 “ *moral* virtue, and the other *Christian* *perfe-*
 “ *ction* ; and let any man judge which should
 “ have the preference. Indeed, they should not
 “ be opposed, since both are necessary, and are
 “ perfective of each other. But if they must
 “ be opposed and compar’d, I say, *moral* virtue
 “ is but the handmaid leading to the door of
 “ Salvation, which the *use* of the *Sacraments*
 “ at length opens, and lets us in.”

I shall end this Article with another Citation
 from the *Remarks* ; not only because it is full
 of excellent sense, and breathes a spirit of true

Christian piety, but because it pays that regard to the memory of Dr. Clarke, which every honest mind will readily own to be due to a Gentleman of his abilities and exemplary life, tho' he had the misfortune to be mistaken in some important points of Religion.

" I have now (says the * Author of the Re-
 " *marks*) run through the most exceptionable
 " parts of the *Exposition*, such as appear'd to
 " me of greatest moment: And the Reader
 " will observe, that they all relate to points of
 " Faith, Worship, or pure Theology. I have
 " no fault to find with the Author's *morality*,
 " which is excellent; and I could heartily wish
 " that his profess'd followers in other matters
 " where he differs from us, would at least fol-
 " low him in that which both he and we e-
 " qually agree in. I must do him the justice
 " to say, that he appears to have been sincerely
 " well-affected to virtue and Christian mora-
 " lity: which is more than can be said of ma-
 " ny others, who yet make a great stir about
 " *morality*, crying it up in opposition to *faith*;
 " not with any real design to advance either,
 " but insidiously to undermine and destroy
 " both. For, after all the pretended aversion
 " of such men to the Christian mysteries, it is
 " not to be doubted but that they have a much
 " greater aversion to Christian practice. They
 " run greedily in with any new schemes of be-
 " lief, not as containing *true* Religion, but as
 " carrying *less* Religion in them, and approach-
 " ing nearer to Irreligion. For they judge ve-
 " ry right so far, that lopping off the main

“ branches first, is a great point gained, and
 “ will make it easy afterwards to strike at the
 “ root. In the mean while, they can be con-
 “ tent, for decency sake, to cry up *virtue* and
 “ *morality*, so long as inroads are making up-
 “ on *faith*, and *Scripture* is thereby struck at;
 “ which, as they very well know, is the only
 “ sure and solid foundation both of Faith and
 “ Morality. If Scripture is once depreciated,
 “ and sunk in esteem, what will become of
 “ our Morality? Natural Religion, as it is cal-
 “ led, will soon be what every man pleases,
 “ and will shew itself in little else but natural
 “ *depravity*: For, supposing the rules of Mo-
 “ rality to be ever so justly drawn out, and
 “ work’d up into a regular system, yet as there
 “ will be no certain Sanctions (*Scripture* once
 “ removed) to bind it on the Conscience, no
 “ clear account of Heaven or Hell, or future
 “ Judgment to inforce it, we may easily ima-
 “ gine how precarious a bottom Morality will
 “ stand upon.

“ The result then is, that *Christian* morality
 “ is the only one that will in all points answer;
 “ and this must be supported by preserving the
 “ just authority of the *Christian law*: And this
 “ can no otherwise be kept up, but by main-
 “ taining the veneration due to sacred Writ,
 “ both as to matters of *faith* and *practice*. If
 “ we weaken its authority in respect of either,
 “ we do it in both, and endanger the whole.
 “ There is therefore no effectual way of repair-
 “ ing the breaches already made, but by re-
 “ turning to our old and well-try’d principles,
 “ and there making our stand. If we once
 “ yield to go farther than is reasonable, or
 “ warrantable, in the subversive way, there is
 “ no

Art. 6. *the Republick of Letters.* 93

“ no knowing where or when to stop. All
“ beyond that, is wandering in uncertainty,
“ and steering without mark, or compass. The
“ first Reformers, here and abroad, proceeded
“ like wise men, reducing Religion (as near
“ as could well be) to its pure and primitive
“ state: They went by *rule*, and so knew when
“ they had done enough. There is an abso-
“ lute necessity of fixing a certain rule, to pre-
“ vent the endless excursions of flight and
“ fancy. That rule is *Scripture*, but taking
“ *Antiquity* along with it, as the best Com-
“ ment upon it. It was wise and excellent
“ advice, given in one of our Canons in the
“ reign of Queen *Elizabeth*, in the year 1571:
“ *That the Clergy should teach nothing from the*
“ *pulpit, as being of religious obligation to the*
“ *people to believe, but what should be consonant*
“ *to the doctrine of the Old or New Testament,*
“ *and what the Catholick Fathers and ancient*
“ *Bishops had collected or concluded from thence.*
“ How would both *truth* and *learning* flourish,
“ were but this rule carefully observed? Men
“ that know little of the *Fathers*, will of course
“ speak with contempt of them. They were
“ *men*, 'tis true; but they were withal *great*
“ and *good* men: A character which those will
“ never arrive to, who presume to flout or de-
“ spise them.

“ But to proceed. The *rule* I have alrea-
“ dy mention'd: There ought we to abide,
“ and there to fix our firm footing. Every
“ departure from it, will be a departure, so
“ far, from truth and sobriety; which if car-
“ tied on but a little way, will do mischief, but
“ if pursued to the utmost (as it is natural for
“ a spirit of error to be restless) can end in
“ no

“ nothing else but the most deplorable confusion.

“ I doubt not, but those who first began to divide upon the article of the *Trinity*, might have truth and godliness at heart, (as they understood them,) and might design well, not aware of the wild distractions they were bringing us into. And tho’ they have some of them liv’d to see and observe the deluge of *Infidelity* flowing in upon us, it is probable that even *that* will not convince them of the false step made at the beginning, to which the rest has been owing : So natural is it for most of us to be fond of our own *schemes*, and blind to our *failings*. But certainly, indifferent standers-by may easily now see what should have been done at first, and what should never have been attempted. It is plain enough that *Arianism* is but the *dupe* to *Deism*, as *Deism* again is to *Atheism*, or *Popery* : Time will shew which ; unless we can yet be wise enough to retreat.

“ I shall only add, that we have (God be thanked) still an excellent Church, pure and primitive ; and by conforming to it, are in as safe a way to Salvation as were the ancient Martyrs, or other Christians of the best and purest times. Happy might it be for us could we but forbear tampering, and be content when we are well. Reformation is good, when reformation is wanting : But to be always reforming, is no reforming at all : It is behaving as children tossed to and fro with every wind of doctrine All Errors of any moment have been purged off long ago, by the care of our Reformers ; and why then are we still reforming ? Physick may be pro-
“ per

“ per at certain seasons: But to pretend to
“ live constantly upon it, instead of food, is a
“ certain way to impair, and in a little time
“ to destroy the best and soundest Constitution
“ in the world.”



ARTICLE VII.

*Two EPISTLES to Mr. POPE,
concerning the AUTHORS of the Age.
Printed for L. Gilliver, in Fleetstreet.
1730.*

THE *Poetical* talents are, in themselves, laudable and excellent. There is a disposition in human nature to be delighted, and influenc'd by the harmony of numbers, the musick of rhyme, and those agreeable images, by which the Poets illustrate, adorn, and enforce their sentiments. Of what consequence then must it be to the interest of virtue, and good sense, that these advantages should be rightly employ'd? And what encouragement do those Authors deserve, who are not tempted by the depraved taste of the age, and misplaced applause, to give false colourings to things, to kindle loose desires, and promote the fashionable cause of *prophaneness* and *immorality*.

The Author of these *Epistles* is certainly possess'd of a truly *poetical* genius, which he directs to the noblest purpose; the real improvement of mankind. He sometimes studies to *please*; but his principal aim seems to be, to *instruct*. Indeed, he *does often* please his Reader with displays of his wit and rich imagination; but he seems best pleas'd with *himself*, when he dictates a manly, well-weigh'd sentiment, that may correct the *judgment*, and mend the *heart*. It may not be unacceptable, to select some particular passages, that will give a taste of this Author's genius and design.

The first *Epistle* is a satyrical description of the *Authors* of the *Age*, their writings, and their motives. He begins with an imitation of his master *Juvenal*; and the *Copy* is by no means inferior to the *Original*.

*Semper ego auditor tantum? nunquamne reponam
Vexatus toties? &c.*

Thus the *Roman* poet.

But our countryman expresses a much warmer indignation:

O *Pope*, I burst; nor can, nor will refrain;
I'll write; let others in their turn complain:
Truce, truce ye *Vandals*! my tormented Ear
Lest dreads a Pillory, than Pamphleteer;
I've heard myself to death: and plagu'd each
[hour,
Sha'n't I return the Veng'ance in my pow'r?

After

After a long detail of the various sorts of odd people, who write without talents, and upon ignoble motives, especially such as write (as this Author expresses it) from the impulse of their *belly*, not their *brains* ; we have these two uncommon and surprizing, but very apt, families :

For' *Bankrupts* write, when ruin'd *Shops* are
[shut,

As *Maggots* crawl from out a *perish'd Nutt.*

**His Hammer This, and That his Trowel quits,
And wanting sence for Tradefmen, serve for
[Wits.**

By *thriving* Men sublists each *other* Trade ;

Of ev'ry *broken* Craft a *Writer's* made :

Thus his material, *Paper*, takes its birth

From tatter'd rags of all the stuff on Earth.

But the strange mixture of modern Authors is strongly represented under the following beautiful, but severe comparison.

**As when the Trumpet sounds, th' o'erloaded
[State**

Discharges all her *poor*, and *profligate* ;

Crimes of all kinds dishonour'd weapons wield,

And Prisons pour their filth into the Field :

Thus Nature's *refuse*, and the *dregs* of Men,

Compose the *black Militia* of the Pen.

FEBRUARY 1730.

G

Very

Very strong are these Lines, address'd upon
this occasion to his Country,

Hail, fruitful Isle !

Thee well a Land of *Liberty* we name,

Where all are *free* to *Scandal*, and to *Shame* :

Thy Sons, by *Print*, may set their Hearts at
[ease,

And be Mankind's *Contempt*, whene're they
[please.

But the following Lines are a Compliment to
Mr. *Pope*, finely insinuated ; and at the same
time, the sharpest Satyr upon the troop of *minor*
Poets, who so rashly engaged in a rebellion
against their immortal *Chief*.

Fame is a publick Mistress' none enjoys,

But more or less his *Rival's* peace destroys.

With *Fame*, in just proportion, *Envy* grows ;

The Man that makes a *Character*, makes *Foes*.

Slight, peevish Insects round a Genius rise,

As a bright Day awakes the world of Flies ;

With hearty malice, and with feeble wing,

(To shew' they Live,) they flutter, and they
[sting.

When I read some of this Author's Lines, I
cannot help thinking of the Character of the
celebrated Lord *Dorset* ; that he was the *best-*
natur'd Man, with the *worst-natur'd Muse*. But
he

he has given us an handsome and just apology for the seeming ill-nature of his verse :

Treat them, ye Judges ! with an *honest* Scorn,
And weed the *Cockle* from the gen'rous *Corn* .
'There's true *good-nature* in your disrespect ;
In *justice* to the *good*, the *bad* neglect.

As it is the intention of *this Epistle* to expose bad writers of every kind, and of the *following* one to give some precepts for writing and living well ; the Author could not avoid repeating what had been said before : But the manner of doing this, alters the property, by the wit and spirit, the uncommon and beautiful turn which runs thro' them. The former *Epistle* may be thought to have more of the *brilliant* ; but the latter, I think, is the *finer* composition, as it abounds with more elevated sentiments, express'd in a language and style truly sublime.

Serious should be an Author's final Views ;
'Who write for mere Amusement, ne're amuse.

An Author ! 'tis a *venerable* Name !
How *few* deserve it ; and what *numbers* claim !
Sense may be good, yet not deserve the press ;
Who write, an *awful* Character profess.
The *World* as Pupil of their Wisdom claim ;
And, for their Stipend, an *immortal* Fame.
Nothing but what is solid and refin'd,
Shou'd dare' ask *publick Audience of Mankind*.

An Image this ! that opens a vast, but dreadful prospect ; and at the same time that it fires a generous mind with an ambition to acquire so glorious a Title, it must make him tremble at the danger attending so difficult an undertaking. Like *Shakespear's* description of *Dover-Cliff* ; if the Reader has not either a very strong head, or else no head at all, it will make him giddy.

Probity and *Sense*, this Poet calls the *Patent*, without which no man can have a proper authority for writing, or a capacity to write well.

In all that charms, or strongly moves, the
[Heart
Must aid the *Head*, and bear the greater part.
Can *They*, tho' tongu'd as Angels sweet, persuade

The Soul to-day, who yesterday betray'd ?

Wit in a *Knave*, my Brethren ! is no more
Than Beauty in a rank, abandon'd *Whore*.

Letters to Man uncommon Light dispense ;
And what is *Virtue*, but *superior Sense* ?

The *virtuous*, as it ought to be, is every where made the most essential part of an excellent writer ; and the interest of *Virtue* the principal end. Like a true Philosopher, that understands the proper order, and real estimate of things, our Poet gives the preference to the *moral*, above the *intellectual* qualities. *Virtue* has an *absolute, immutable* excellency in *itself* : Wit is then only valuable, when it is rightly apply'd.

And

And when your Genius exquisitely shines,
 Live up to the full Lustre of your Lines :
 Parts but expose those Men who Virtue quit ;
 A fallen Angel is a fallen Wit.
 And they plead *Lucifer's* detested Cause,
 Who for *bare Talents* challenge our Applause.

The following passage is a lively picture of two opposite sorts of Men ; and conveys to us an useful Lesson.

Yet, proud of *Parts*, with *Prudence* some dis-
 [pense,
 And play the *Fool*, because they're Men of
 [Sense :
 What Instances bleed recent in each Thought,
 Of Men to ruin by their *Genius* brought ?
 Against their Wills what numbers ruin shun,
 Purely thro' want of Wit to be undone ?
 Nature has shewn, by making it so rare,
 That *Wit's* a Jewel which we need not wear :
 Of plain sound *Sense* Life's current Coin is
 [made ;
 With *that* we drive the most substantial Trade.
Prudence protects and guides us ; *Wit* betrays,
 A splendid Source of Ills ten thousand ways ;
 A certain Snare to Miseries immense ;
 A gay Prerogative from common Sense.

How many excellent Precepts are contained
in these few Lines?

Weighty the *Subject*, cogent the *Discourse*,
Clear be the *Style*, the very *Sound* of force ;
Easy the *Conduct*, simple the *Design*,
Striking the *moral*, and the *Soul* divine :
Let *Nature* Art, and *Judgment* Wit exceed ;
O'er Learning *Reason* reign ; o'er that your
[*Creed*.
Thus *Virtue's* *Seeds* at once, and *Laurels* grow ;
Do thus, and rise a *Pope*, or a *Despreau* !

But there is one Observation, particularly,
which is very judicious, and very elegantly ex-
press'd, as well as finely conceiv'd.

Dare be *Yourselves* ; *Originals* are all ;
Great such Attempts, nay glorious is their
[*Fall*.
To nurse with quick reflexion, be your strife ;
Thoughts born from present Objects, warm
[from Life.
When most unfought, such Inspirations rise ;
Slighted by Fools, and cherish'd by the wise ;
Expect peculiar Fame from *these* alone ;
These make an *Author* ; these are all *your own*.

Above

Above all, he prescribes to writers much reflection and study, a frequent perusal of their works, and many corrections.

Think frequently, think close, read Nature,
[turn

Mens Manners o'er ; and half your Volumes
[burn.

Write, and re-write ; blot out, and write a-
[gain ;

And for its *swiftness* ne're applaud your pen.

He that *strikes out*, and strikes not out the *best*,

Pours *lustre* in, and dignifies the rest.

Give e're so little, if what's right be there,

We praise for what you *burn*, and what you
[spare,

The Part' you burn, smells sweet before the
[Shrine,

And is as Incense to the Part divine.

This last Thought is new, exceedingly delicate, and poetical.

As for the substance of what this excellent Writer has given, by way of precept, to his Brethren ; it is generally founded upon Truth, and Nature : But he must pardon me, if, in one instance at least, I oppose his *Example* to his *Rule*, and am of opinion that He who writes *well*, can no more excel *too often*, than *too much*.

G 4

I could

I could wish' he had given some directions to *Readers*, as well as to *Writers*; for there are as few who *read*, as who *write* with any genius, or judgment: And the most noble Productions are the most likely to be condemn'd, because the Reader wants understanding and taste, to discover their perfections. The loveliest Diamonds can have no lustre in the *dark*. In the hands of the inattentive and ignorant, even an *Addison*, or a *Pope*, can have no beauties. *Some unmeaning thing's, they call a Thought*, will please the generality; because it may be *read* with as much *ease*, as it may be *written*: But it requires the trouble of attention, and reflexion, a good understanding improved by use, and a familiarity with the best Authors, and the best Conversation, to judge of a great and labour'd performance: And therefore the Author of these *Epistles* will be no more mortified with the cavils, or the neglect of such *judges*, than he would have been elated with their applause. With a becoming confidence in himself, our Poet bids defiance to ignorance and prejudice; and with a noble dignity of thought, and grandeur of expression, makes his appeal to *Time*, as the only true test of his merit.

At that Tribunal stands the writing Tribe,

Which nothing can intimidate, or bribe:

Time is the Judge; *Time* has nor Friend, nor
[Foe;

False Fame *must* wither, and the true *will*
[grow.

Arm'd

Arm'd with this Truth, all Criticks I defy ;
 For if I fall, by my *own* Pen I dye :
 While Snarlers strive, with proud but fruitless
 [pain,
 To wound Immortals, or to slay the Slain.

'Tis no small commendation of a Poet,
 to be known by what he writes, without pre-
 fixing his name to his work : And a *good Poet*
 will as certainly be known, as a *good Painter*.
 The Author of the *Universal Passion* could no
 more expect to be conceal'd, than the Hand
 of a *Vandyke*, or a *Kneller* ; whose Works have
 always something peculiar, and something pe-
 culiarly excellent, that distinguishes the *Master* ;
 tho' every Picture , or every part of a Picture,
 be not equally good.



A R T I C L E VIII.

*The Sacred and Prophane HISTORY of
 the WORLD connected, from the Crea-
 tion of the World, to the Dissolution of
 the Assyrian Empire at the death of Sar-
 danapalus, and to the declension of the
 Kingdoms of Judah and Israel, under the
 reigns of Ahaz and Pekah. By SAMUEL
 SHUCKFORD, M. A. Rector of Shelton*
in

106 *The Present State of* Art. 8.
in the County of Norfolk. Vol. I. Con-
taining 366 pages in 8vo, besides the
Preface and Index. *London* : Printed
for R. Knaplock, and J. Tonson. 1728.

[The first Extract of this History may be seen
in the last Journal, p. 35.]

HAVING already given an account of the
design of this History, and made some
Extracts out of it, that may give the publick
a just notion of the abilities of the Author,
and the excellency of his performance ; we shall
now, according to our promise, insert the re-
mainder of what we thought proper to publish
of his Work.

Mr. *Sbuckford's* Collections are so curious,
entertaining and useful, that they must please
every one, who has any taste for true learning,
rightly applied by a fine understanding.

IT is observable, says the * Author, that the
first corruptions of Religion were begun by
Kings and Rulers of Nations. *Ninus* taught
the *Assyrians* to worship Fire ; and *Syphis*, King
of *Egypt*, wrote a sacred book, which laid the
foundation of all their errors. In like manner,
in after-ages, *Nebuchadnezzar* set up the golden
Image in the Plains of *Dura* : And when Image-
worship was brought into *Persia*, it was intro-
duc'd, as the learned Dr. *Hyde* observes, by some
King, who built Temples, set up Statues, ap-
pointed Priests, and settled them revenues, for

* Pag. 353.

the

the carrying on the worship according to the rites and institutions which he thought fit to prescribe to them. And in this manner, without doubt, *Sabiiism* was planted, both in *Persia*, and all other nations. Kings, and heads of families, were the Priests amongst the true worshippers of the God of heaven: *Melchisedec* was Priest, as well as King of *Salem*; and *Abraham* was the Priest of his own household. And we have reason to believe that other Kings were careful to preserve to themselves this honour, and presided in Religion, as well as ruled and governed their people: And in reality, as the circumstances of the world then were, if they had not done the one, they could not have effected the other. Kings and Rulers therefore being at this time the supreme Directors in Religion, their inventions and institutions were what began the first errors and innovations which were introduced into it.

This point should indeed be a little more carefully examined; because some writers have a favourite scheme, which they think they can build great things upon, and which runs very contrary to what I have offer'd. These Gentlemen advance propositions to this purpose: That God had given to all men innate principles, sufficient to lead them to know and worship him; but that the great misfortune of the Heathen world, was, too strict a reliance of the Laity upon the Clergy, who (for the advancement of their own lucre) invented Temples, Altars and Sacrifices, and all manner of superstitions. Thus they run on at random. The whole of their opinion may be express'd in these two positions:

1.

1. That

1. That the powers and faculties, which God at first gave to men, led them *naturally* to know and to worship him, according to the dictates of right reason, *i. e.* in the way of *natural Religion*.

2. That the Priests, for their own ends, set up *reveal'd Religion*.

And this is in truth the foundation of our modern *Deism*; the professors of it believing in their hearts that there never was a *real* Revelation at all, but that the first Religion in the world was merely *natural*, men worshipping God only according to what reason suggested to them; but that in time, artful men, for political ends, pretended to Revelations, and led the world away into superstition. And the first pretenders to these Revelations were, they say, the Priests, or Clergy.

But all this is fiction and chimæra: We can find nothing to countenance these extravagant fancies, in any history of any part of the world. For, with regard to the first point, That the Priests were the first Corruptors of Religion; let them but tell us when, and where? All the history we have of the several Kingdoms of the world, agree in this; That Kings and Rulers were, in all the Heathen nations, the first Institutors and Directors of the rites and ceremonies of Religion, as well as of the laws by which they governed their people: And we have not only plain hints to this purpose, in the remains of those early Kingdoms; of which perhaps it may be said, that the accounts are so short and imperfect, that we may be deceived, if we lay too great a stress upon them: But we find, that all Antiquity was so well agreed in

this point, that if we look into the foundations of those later Kingdoms, of which we have fuller and clearer accounts transmitted to us, we find fuller and clearer accounts of this matter.

Romulus and *Numa*, and other succeeding Kings, were the Authors and Institutors of every part of the *Roman* religion : And we are told, that *Numa* wrote a book upon the subject. We find also amongst the appointment of *Romulus*, that when he had settled the several Magistrates and Officers, which he thought necessary for the well-governing of his people ; he reserved to himself, as King, to be the supreme Director of the *Sacra* and Sacrifices, and to perform himself the publick Offices of Religion : For so I understand the words [*πρῶτον δὲ ἐποίησε πρὸς τοὺς θεοὺς θύειν.*] And I think I am directed so to understand them, by what happen'd afterwards : For when *Brutus* and his associates expell'd the Kings, banishing *Tarquinius*, and erecting a Commonwealth, instead of the Kingly Government, it is remarkable that they found themselves obliged to appoint a new Officer, whom they called the *Rex Sacrificulus* ; that there might be one to offer those Sacrifices, which used to be offer'd by the King for the people. *Quia publica Sacra quedam*, says *Livy*, *per ipsos Reges factitata erant, ne ubi Regum desiderium esset, Regem Sacrificulum creant : i. e.* “ Because some of the publick Sacrifices were perform'd by the King himself, “ that there might not be any want of a King, “ they created a Royal Sacrificer.”

In *Greece*, we find the same institutions ; and according to *Xenophon*, the Kings of *Lacedæmon*, having Officers under them for the several Employments

poyments of the State, reserved to themselves to be the Priests of their people in divine affairs, and their Governors and supreme Directors in civil. And this was the most ancient practice in all nations; and Priests were so far from being the first Inventors of Superstition, or Corruptors of Religion, that in the sense in which these writers use the word, there were no Priests at all, until Religion was considerably depraved and vitiated. Every man was at first the Priest of his own family, and every King of his own Kingdom. And tho' we may suppose that in time, when Kingdoms came to grow large, the people to be numerous, and the affairs to be transacted full of variety; that then Kings appointed, for the better governing of their people, Ministers under them, both in sacred and civil matters: Yet this was not done at first; and when it was done, the Ministers so appointed, were only Executors of the Injunctions and Directions, Orders and Institutions, which the Kings who appointed them, thought fit to give them.

In time, the Ceremonies and Institutions of Religion grew to be so numerous, as that Kings could not always be at leisure to attend upon the performance, or the taking care of the particulars of them: Nor could a new King be sufficiently instructed at his coming to a Crown, in all the various rites and usages that had (some at one time, and some at another) been establish'd by his ancestors; and this occasion'd the appointing a Set of men, whose whole business it might be to take care of these matters, which then Princes began to leave to them: And from this time, indeed, the power and authority of the Priests grew daily. Tho' even after this time,

we

Art. 8. *the Republick of Letters.* 111

we find some of the greatest Kings, directing and acting in these things themselves.

Cyrus commonly offer'd the publick Sacrifices himself: And *Cambyfes*, his father, when he sent him with an army to assist *Cyaxares* his uncle, observed to him, what care he had taken to have him fully instructed in Augury, that he might be able to judge for himself, and not depend upon his *Augurs* for their directions.

And thus I have (says * *Mr. Shuckford*) endeavour'd to set this matter in the light in which the best Writers and Historians agree to place it: And these were, I believe, the sentiments which *Josephus* had about it; who enquiring into what might be the first occasion of the many Heathen superstitions and errors in Religion, professes himself to think, that they began at first from the Legislators; who not rightly knowing the true nature of God, or not rightly explaining and keeping up to that knowledge which they might have had of it, were hereby led to appoint Constitutions in Religion not suitable to it, and so open'd a door for those that came after, to introduce all sorts of Deities and superstitions.

And very agreeable to this, is the determination of the Author of the book of *Wisdom*; That the Heathen Idolatries were set up by the *Commandments of Kings*.

It will perhaps be here said, that Kings then were the first Introducers of Revelation and Superstition; and that they did it to aggrandize themselves, to attract the greater regard and veneration of their people. To this I answer:

We find accounts of Revelation, earlier than we find any mention of Kings. *Noah* had several directions from the Deity, and so had *Adam* ; so that we must set aside, what history assures us to have been fact, in order to embrace what seems to these sort of writers to be most probable, instead of it. But I have already consider'd, that the worship of God, which all men universally (in all nations) performed in the most early times, was of such a nature, that we cannot with any appearance of probability imagine, but that it was at first introduced by divine appointments : For we cannot learn from history, nor (if we reflect) can we conceive, that natural reason should ever have led men into such sentiments, as should have induced them to think of worshipping God in that manner.

But there are two queries, which I would put to these writers :

1st, If there was no Revelation made to the men of the first ages, in matters of Religion ; how came all Nations of the world to be so fully persuaded that there was ; as to make it necessary for *Legislators*, who made appointments in Religion, to pretend to some Revelation or other, in order to support and establish them ?

2^{dly}, How came men to think of acknowledging and worshipping a God, so early as they did really worship and acknowledge him ?

If we look into the religious appointments of the several Kings and Rulers, whom we have accounts of ; we find their Institutions always received as *directions* from heaven, by
their

their hands transmitted to their people. *Romulus* and *Numa* were both believed to have been directed by a Revelation what *Sacra* they were to establish; and *Lycurgus* was supposed to be instructed by the Oracle at *Delphos*: And thus *Synhis*, the King of *Egypt*, was esteemed to be ~~wise~~, one that had a converse with the Gods. The general maxim of *Plato*, That all Laws and Constitutions about divine worship were to be had only from the Gods, was every where received and believed in the world. And when Kings made appointments in these matters, their Subjects received what they order'd, as the dictates of Inspiration; believing that a *divine Sentence* was in the Lips of their Kings, and that their Mouths transgressed not in the appointments which they made them: And this they readily went into; not being artfully betray'd by Kings into a belief of Revelation, but believing *them* to be inspir'd, from the universal knowledge which the world was then full of, that God had reveal'd to their several ancestors and heads of families, in what way and manner they should worship him.

If reason only had been the first guide in matters of Religion, Rulers would neither have thought of, nor have wanted the pretence of Revelation, to give credit to their Institutions: Whereas, on the other hand, Revelation being generally esteemed, in all nations, to be the only true foundation of Religion; Kings and Rulers, when they thought fit to add inventions of their own to the Religion of their ancestors, were obliged to make use of that disposition, which they knew their people to have, to receive what came recommended to them under the name of a Revelation.

FEBRUARY 1730.

H

But

But to proceed to the second query: If there was no Revelation made to the men of the first ages; how came the knowledge and worship of God so early into the world? Perhaps some will answer, according to Lord Herbert, From innate principles. If they do so, I must refer them to what our ingenious countryman Mr. Locke has offer'd upon that subject. The only way that reason can teach men to know God; must be from considering his works; and if so, his works must be first known and consider'd, before they can teach men to know the Author of them. It seems to be but a wild fancy, That man was at first rais'd up in this world; and left entirely to himself, to find out by his own natural powers and faculties what was to be his duty and his business in it. If we could imagine the first men brought into the world in this manner, we must, with *Diodorus Siculus*, conceive them for many ages to be but very poor and sorry creatures. The invisible things of God are, indeed, to be understood by the things that are made: But men in this state, would for many generations be considering the things of the world in lower views, in order to provide themselves the conveniences of life from them, before they would reflect upon them in such a manner, as should awaken up in their minds any thoughts of a God. And when they should come to consider things in such a light, as to discover by them that there was a God; yet how long must it be, before they can be imagin'd to have arrived at such a thorough knowledge of the things of the world, as to have just and true notions of him? We see in fact, that when men first began to speculate

late and reason about the things of the world, they reason'd and speculated very wrong. In *Egypt*, in *Chaldea*, in *Persia*, and in all other countries, false and ill-grounded notions of the things which God had made, induced them to worship the Creatures instead of the Creator ; and that at times when other persons, who had less philosophy, were Professors of a truer Theology.

The descendants of *Abraham* were true worshippers of the God of Heaven, when other Nations, whose great and wise men pretended to consider and reason about the works of the Creation, did in no wise rightly apprehend or acknowledge the Workmaster ; but deemed either *Fire*, or *Wind*, or the swift *Air*, or the Circle of the Stars, or the violent *Water*, or the Lights of Heaven, to be the Gods which govern the World ; being delighted with their beauty, or astonish'd at their power, they took them for Gods. In a word ; if we look over all the accounts we have of the several Nations of the Earth, and consider every thing that has been advanced by any, or all the philosophers ; we can meet with nothing to induce us to think, that the first Religion of the world was introduced by the use and direction of mere natural reason : But, on the other hand, all History, both sacred and prophane, offers us various arguments to prove, that God reveal'd to men in the first ages how he would be worshipp'd ; but that when men, instead of adhering to what had been revealed, came to lean to their own understandings, and to set up what they thought to be right, in the room of what God himself had directed, they lost and bewilder'd themselves in endless errors. This, I am sensible, is a subject that should be

examined to the bottom ; and I am persuaded, if it were, the result of the enquiry would be this ; That he who thinks to prove, that *the World ever did in fact by wisdom know God* ; that any Nation upon earth, or any Set of men ever did, from the principles of reason *only*, without *any* assistance from Revelation, find out the true Nature and the true Worship of the Deity, must find out some History of the World entirely different from all the accounts which the present sacred or prophane writers do give us ; or his opinion must appear to be a mere guess and conjecture of what is barely possible, but what all History assures us, never was really done in the world.



ARTICLE IX.

The CXIXth Psalm paraphrased in English Verse, by Arch-Deacon ATWOOD.
 Printed for *W. Innys*, in *St. Paul's Church-yard*. 1730. 4to.

THE Introduction to this Paraphrase, will give the Reader the best notion of what he may expect from it.

THIS excellent *Psalms* (says *A. D. Atwood*) is a methodical and compendious System, or Summary, of true Religion ; briefly representing

ing the several stages of Man's life, in his way to happiness ; and shewing how far that happiness is (by virtue of the divine Covenant and Promise) to be attain'd in this life, and how far it is only to be hop'd for. The beginning, the progress, and the perfection of human Life are herein clearly and fully display'd ; together with the variety of incidental circumstances, and continual opposition, which a good man must evermore expect to encounter with in his spiritual conflict.

To illustrate which the better, and set it in the clearer and more uniform light, the Subject the royal *Psalmist* pitches upon, is, the *divine Law* ; and this he treats of, in the following very peculiar, but artificial, method.

1. He divides the whole *Psalms* (according to the number of Letters in the *Hebrew Alphabet*) into XXII Sections.

2. He makes each of those Sections precisely to consist of VIII Verses, neither more nor less.

3. He makes each Verse begin with that Letter of the Alphabet, which denominates each particular Section.

Lastly, He confines himself so strictly to the subject of the whole, that he mentions it in every verse (excepting one or two only, in which it seems to be implied) under different denominations (eleven in all) which, for the most part at least, he seems to use promiscuously, and perhaps without any other particular design, than as it suited best with his numbers.

I have follow'd him (says the Author) in neither of these particulars, but the first only.

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No Translator, I think, ever follow'd him as to the third, by having any regard to the initial Letters of each verse ; and *Buchanan* only as to the second ; By which means (notwithstanding the elegant Turn he gives every thing) he has not only too much cramp'd and confin'd his Paraphrase, but is forc'd sometimes to leave out entire passages, in order to keep close to his rule.

There are three things that seem to render the reading of this *Psalms* so flat and insipid in most of our translations ; *viz.* the frequent repetitions, not only of the word *Law* (with its synonymous terms) but divers other expressions ; the seeming want of *method* and *connection* ; and the *obscurity* and *ambiguity* of many of the phrases. It was thought therefore not inconsistent with the liberty of a Paraphrase, to avoid the repetitions, as much as might be ; to discover a probable connection ; and to render the obscurer phrases more intelligible.

In doing which, I had recourse to my Lord *Roscommon's* rule,

Search ev'ry Comment that your care can find,
Some here, some there, may hit the Poet's mind.

and endeavour'd, as much as possible, to be clear in the expression ; remembering what the same noble Author adds,

He only proves he understands a Text,
Whose Exposition leaves it unperplext.

And

And again,

The genuine Sense, intelligibly told,
Shows a Translator both discreet and bold.

If, from the observance of these rules, the following Paraphrase has any thing in it to recommend it; it is humbly presum'd, that it will not fail of a favourable reception, on account of the grateful Variety, and divine Excellency of the matter contain'd in it.

Thus far the *Introduction*.

After the Introduction, the Author has prefix'd the argument of each verse before the *Psalms*.

As to the Paraphrase, we shall give the Reader a few lines, by which he may judge of the rest; because the whole is of a piece.

Long Life, and safety, to my wishes give;

That I, to execute thy will, may live!

Unveil my Soul, with native darkness blind,

That I thy Law's mysterious paths may find;

And whilst an Exile here on earth I roam,

Shew me the way to my celestial home!

My frail and feeble Nature faints and tires,

And scarce sustains thy Law's intense desires.

In this passage, we see the good *Christian*, and the good *Poet*: The Soul of the Reader is not less affected with the tenderness and piety of the sentiments, than the Ear is charm'd with the softness and harmony of the numbers. Had

not the *Poet* imitated the *Prophet*, in his humble study of God's Law, frequent retirement, and devotion, it is impossible that the *Paraphrase* should have breathed his divine Spirit. If this Author would paraphrase the whole book of *Psalms*, it would be very useful, and, no doubt, very acceptable to the publick.



ARTICLE X.

An Account of Moses's Principia, Part I. & II. the Natural History of the Bible, and Moses's Sine-Principio, &c. By J. H.

IN the year 1724, was publish'd a small Pamphlet, intitled *Moses's Principia*; giving an account of the invisible parts of Matter; of Motion; of visible Forms; and of their dissolution and reformation.

The Author's name is not mention'd.

In the year 1725, was publish'd *An Essay towards a Natural History of the Bible*; especially of some parts, which relate to the occasion of revealing *Moses's Principia*.

In the year 1727, was publish'd *Mose's Principia. Part II.*

Of

Of the Circulation of the Heavens ;
 Of the Cause of the Motion, and Course
 of the Earth, Moon, &c. ;
 Of the Religion, Philosophy, and Emblems
 of the Heathens before *Moses* writ ;
 and of the *Jews* after ;
 In confirmation of the *Natural History of the*
Bible. With Notes. By *J. H.*

In the year, 1729, was publish'd *Moses's* —
Sine-Principio ; represented

By Names,	} }	By Types,
By Words,		By Emblems.

With an Introduction, shewing the Nature of
 Body and Soul ; The first state of Man ;
 The quality of his Crime : His Condition
 after his Fall : His State under the second
 Covenant. That, by reason of Man's Na-
 ture, and of his Fall, Persons, Things and
 Actions, were represented by Substitutes,
 Types and Emblems, before, and particu-
 larly after the Fall. The taking of Man
 into the Essence, Purification, Sacrifice, A-
 tonement, &c. which were observ'd by all
 Believers and Apostates ; misapply'd by
Gentiles, afterwards by *Jews*. By *J. H.*

The design of the Author, in the four Trea-
 tises above-mention'd, is to discover the suffi-
 ciency and infallible certainty of the *Hebrew*
 text, in the several things therein reveal'd, as
 well in Philosophy as Religion.

The method which he has taken to effect
 this, has been to consider the pure text, as al-
 low'd to have been deliver'd by the inspir'd
 writers, without pointing ; and subject to no
 other

other rules or constructions, than such as are simply grammatical, and agreeable to common sense.

He asserts, by observing this method, that no one word in Scripture has more significations than one ; and does not pretend to offer the construction of any word, in evidence, except it hold to be sense and truth, in every place where it is used in Scripture.

That the *Hebrew* tongue alone is capable of being thus construed, and none other, the Author ascribes it to a peculiarity in that language of conveying the perfect idea of the thing signified, by the word made use of to express it ; which he asserts to be the original and true use of words, and therefore the foundation of all our ideas in Philosophy and Divinity.

From this method of understanding the S. text, the Author proceeds to shew, that all the matter in this System was created at the time therein mention'd. That the fluid of Air was form'd into a machine of Fire, Light and Spirit ; so as to form, move, and support all material things in this system, (after their first formation) ; which may be proved by experiments.

That Man was form'd of a mortal body, and immortal soul ; that the soul received its information from material and sensible representations, and cou'd have no ideas of spirit, but from ideas taken from matter ; so that each word had a double sense, according as the idea convey'd by it was both material and spiritual. Of this sort was the sacramental Tree of Lives, which by being apply'd to the body, wou'd have made it immortal.

That

That the first end of Revelation was to shew man, that these material Agents were created, and consequently subject to the controul of their Maker ; that they were insensible, and their powers and actions mechanical : and that notwithstanding they were made use of as instruments, or agents, to convey from God to men the good things of life ; all acknowledgments were due to him only, and none to them for their agency. Of this, man was at first inform'd ; and the memorial of it afterwards preserv'd, by representations, substitutes, emblems, services, &c.

And that, besides this, the visible power in these material Agents, was to be an evidence of the power in the immaterial, or divine Essence. And for that reason, the names and actions of the one, were ascrib'd to the persons and actions of the other ; but in different senses, as was before observ'd ; to one in a material sense, to the other in a spiritual. And that from the difference of name, power, and action of the one, was convey'd an idea of the difference of personality, power, and action of the other.

That the Devil, by means of a Serpent, prevail'd upon *Eve* to distrust the certainty of God's revelation, and made her believe that there was a power in these material Agents to communicate powers to a Fruit, which cou'd communicate to those who eat it, wisdom like to that in the *Elohim* : By which, (the Man joining in the act,) they both forfeited the life of their bodies, and all title to their estate.

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He then goes on to shew, that the other great end of Revelation was to manifest the means of redeeming lost man by a future atonement to be made for him; the knowledge of which was convey'd to him by symbolical representations; and the memorial of it preserv'd, by entering into the Covenant, and performing such services, as were appointed typically to represent it, till the atonement shou'd be made.

That the means of man's Redemption was supernaturally exhibited under the emblem of the Cherubim, in which was mystically represented the divine Essence of the Trinity, and the Person of Man join'd with one of the three; which figure from thence downward was held sacred among all men.

That before the time of the Flood the worship of the agents prevail'd among many; so that their votaries used the same sacrifices, services, and emblems towards *them*, as were observ'd by others to the *true God*; for which they were destroy'd with the earth; and the earth was afterwards new form'd.

That many of the race of *Noah* fell into the same error, and built the tower of *Babel* for an altar to the heavens. That they divided into several sects, and by that means confounded their religion; and then, forming themselves into different parties, they became, in course of time, strangers to each other's language.

That several continued in the worship of the true God, most eminently the race of *Abraham*.

That *Abraham's* posterity were in danger of being seduced from the worship of the true God by the *Egyptians*, to the service of these agents, as appears by the miracles perform'd by *Moses*,
which

which were to give evidence, beyond dispute, to all the world, that *Jehovah* was Master of these Agents.

That the Causes are assign'd, which induced the *Jews* to omit or misconstrue the two great Articles ; the first about the mechanism of this System, and their Forefathers worshipping of it ; and the second about those words which relate to the Essence, the Persons in the Trinity, and the points in dispute between them and Christians.

That the several words of the greatest import to the Christian Religion, are construed according to the natural usage of that language ; by which are distinguish'd the Essence, the Persons, and Offices of the Trinity, &c. without any contradiction or inconsistencies.

That the knowledge of the three names, Fire, Light, and Spirit, (from whence the sacred writers gave the idea of the Three Persons, or Trinity) is retriev'd, and philosophically explain'd, both from the divine, and ancient heathen writings. That the ancient Creeds take their descriptions from the usage of the sacred writers : And that the whole is capable of being illustrated in every branch, and carry'd down to the lowest capacities.

This is, in general, the scope and design of these Treatises. How far the Author has succeeded in this laborious undertaking, must be left, after a thorough examination of the evidences, to the judgment of the Reader ; who, if he be a Christian, will be so far prejudiced in favour of the work, as to acknowledge that the Enquiries are of infinite Concernment to the welfare of mankind ; and therefore, that
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every man of sufficient learning (who has any regard to his own greatest interest) is obliged to search diligently into the truth of them; and that he, who loves his neighbour as himself, is in like manner bound to communicate to him that knowledge of the truth, which his want of judgment, or skill in languages, will not suffer him to attain to.

In a more particular manner, the Clergy seem to be obliged to read, and examine a Scheme that so immediately affects the great Truths of Religion, and the Salvation of Mankind; and, if they find it to be well grounded, as 'tis by several good Judges allow'd to be, to give their assistance in illustrating, or defending it.



ARTICLE XI.

The HISTORY of Arianism and Socinianism, in two Volumes in 4to. Sold by Mr. Innys, in St. Paul's Church-yard; and Mr. Gilliver, against St. Dunstan's Church in Fleetstreet. 1730.

IT is the more necessary to give the publick some account of this work, because it is probable that ill-grounded objections may be made against it, both in respect to the *subject*, and the *Author*.

Such as have not read the history, may be apt to form to themselves wrong notions concerning the *subject matter* of it, and to imagine that it contains nothing but an account of *doctrinal* points, and the course which the *Trinitarian controversy* has taken since its first rise, with the several *arguments* used by both parties in defence of their schemes. So large a work as this is, when view'd in such a light, will appear very discouraging to the present taste, which seems to disrelish every thing that is *religious*, or *grave*. It is impossible but a history of this kind must contain some things of a religious, and Ecclesiastical nature; such as *Heresies*, and *Councils*; but even these matters, tho' not the immediate concern of every Reader, are particularly useful to many, and may be read with pleasure by all; by reason of the Author's sprightly manner of writing. To instance only in one; The calling of the Council of *Nice* by *Constantine*, for the decision of the violent disputes between the *Arians* and the *Catholicks*. The Reader is made present at the assembly; the representation is so natural and lively, that he perfectly sees every thing.

THAT day (the day for the meeting of the Council) being come, all the three hundred and eighteen Bishops came and took their places very early; and tho' the great throng, that accompanied them upon this occasion, crowded in every where, to behold the finest sight that ever was seen, there was nevertheless a prodigious silence kept in the great hall all the time that they waited for *Constantine*; so much did the very notion of the presence of that Prince, who was just coming, keep people's minds in suspense,
and

and teach them respect. The first that enter'd, was one of the Lords of the Court, who going cross the hall, placed himself by the Emperor's chair; soon after came another, who went and stood by him; after a little space, as it were to dispose the whole assembly, by degrees, for the reception of the Prince, a third came and took his place, as the other two had done, on one side of the chair, which was placed at the upper end of the hall, between the ranks of the Bishops that were on each side; so that those who were on the left, when they came in, (as the deputies of *Sylvester* Bishop of *Rome*, and the Patriarch of *Alexandria*,) sat exactly on the right hand of *Constantine*. Some time after appear'd a select number of those who were honour'd with the greatest share of the Emperor's friendship, and had all embraced the faith of Jesus Christ; and at the same time the trumpets sounded, to give notice that the Prince was coming. Then all the Bishops arose with that respect which was due to the Master of the world, and which they signified by a sort of religious veneration, when they saw him appear with such glorious majesty, as dazzled the eyes of the whole assembly, and resembled more perfectly than ever that of God himself.

That Prince was extraordinary well made, and of a very tall stature, surpassing the ordinary height of men; but so well proportion'd, that it gave such a majestick air to his person, as shewed, at first sight, that he commanded the rest of mankind. His face was agreeable, tho' he was already past fifty; he enjoy'd an excellent constitution, was of a sanguine complexion, and had fair hair, with a ruddy countenance; he

he naturally inclined to be fat, had an uncommon sweetness and delicacy in his features ; but, above all, his eyes were extremely lively, and shone like a gentle and piercing fire, by which means he still retained a youthful air, and a sort of manly beauty : All these advantages, joined with a noble and heroick mien, drew the admiration and adoration almost of all the world. He was dressed in purple, after the *Roman* manner, with an Imperial mantle, and a sash of silk raised with gold, and sparkling with diamonds, which he usually wore, tied to his hair with two ribbons, instead of a laurel, which he had left off ever since he became a Christian, that he might not wear any thing that had the least appearance of superstition, and to shew that it was not to *Apollo*, as a certain heathen orator had told him, but to Jesus Christ alone, that he owed his victories.

Having passed thro' his apartments in this manner, as soon as he came to that where the Council was held, he order'd his guards to retire, and enter'd only with the officers of his household that attended him, who were all Christians. Then it was that he seem'd to the whole Council like an Angel come from Heaven ; so remarkable was he for his modesty, goodness, sweetness, and agreeable bashfulness, as well as that august majesty, which never left him. In truth, worldly greatness and Christian humility were never seen so well united, as in the person of this great Prince upon this occasion. He came thro' the middle of the hall with a slow pace, his eyes towards the ground, between the Bishops that were on each side, who saluted him very respectfully, and went and stood by

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his seat ; from whence he saluted the Fathers with a civility that charmed them.

We need not give any more examples of his talent at description ; which he has opportunities of exercising upon various occasions ; in giving Characters ; describing Countries, Battels, and Sieges. The Character of *Constantine* may serve for a specimen of that kind ; but I shall mention one more, that of *Attila*, which is a very strong picture.

He possess'd (says our historian) those qualities of body and mind, which were able to create fear in a man of the greatest resolution. It is true, he was low in stature according to the common size of the *Huns* ; but every thing seemed terrible in his person ; his shoulders were broad, and his arms nervous ; he had an extraordinary large head ; his eyes were small and sparkling ; he had a fierce look, and a flat nose ; his complexion was very swarthy ; he wore a long beard, which was but thin ; his behaviour was proud and haughty, and he used constantly to cast round him such threatening looks, as terrified even those of great courage. Withal he had a genius, which was equally lively, subtil and solid, full of art and dissimulation ; he was wise and prudent in council, quick and bold in the execution ; cruel to his enemies, but easily moved by the prayers of those who would submissively yield to him ; and what is still more extraordinary amongst the *Barbarians*, he always religiously kept his faith to those he had once taken into his protection. Above all things he excell'd in the art of war, which he practis'd,

not as a *Barbarian*, after a furious manner, but like a great general with skill, performing much more with his head, than with his arms. He had even found means to instil a superstitious notion into his soldiers, that he had something divine in him, to which his happiness was annexed. For whether or no he believed it, or that he only pretended to be convinced of it, he made them believe that he had found the cutlafs of *Mars*, who was worshipped amongst those people ; and that the Oracles had promised the Empire of the whole world to the person who should be master of that fatal sword.

So far is this work from being a dry account of *doctrines*, that it is a history of *facts*, accompanied with the most awakening circumstances, and attended with the most important events.

All the artifices of refined policy, which cunning, deceitful, and ambitious men could invent, are seen in the various methods used by the *Arians*, in private Conversation, in publick Assemblies, in Councils, in Courts, and Camps, for the support of their cause. In short, there are few histories extant, that contain a greater variety of things, or written in a more cheerful and entertaining manner.

As the Author has observed in his *Preface*, it is so universal, both for the abundance and variety contained in it, that, by undertaking it, he was obliged to give an account of the most remarkable transactions of the world for many ages : For, as a spark of fire, that has been neglected to be put out, presently kindles a great fire in a house, which consumes it ; and

being driven by the violence of the wind into all quarters of a city, causes a general conflagration, which rages terribly, and reduces every thing to ashes; so the *Arian* heresy not having been extinguish'd in *Egypt*, where it first appear'd, spread itself soon after into *Palestine*, from whence it at length over-ran all parts of the two Empires, and even extended a great way beyond their limits into nations at the greatest distance, causing the greatest disorders and revolutions.

So many dreadful and melancholly circumstances, as are here related, which were matter of grief to all good men, whilst they were transacted, cannot but afford abundance of pleasure and solid instruction, when read. For, since the many evils, occasion'd by them, are past, and remain only in the memory; reading will but revive them in our minds, without any danger of suffering by them; and they cannot but give us great satisfaction, without the mixture of that fear and concern, which might arise from an apprehension of the causes and consequences, the effects and circumstances, the mystery and unravelling of so many surprizing incidents, which so often changed the face of things.

But besides the pleasure that is inseparable from history, which the curious never fail to enjoy, as a present recompence for their pains in reading, and their time so usefully employ'd, it must be a satisfaction to all true Christians to observe, That, tho' God was pleased to suffer the enemies of *Jesus Christ* to prevail for some time, for the tryal of the faithful, and the manifestation of his glory; yet his Divinity was
always

always successful at the last, over all opposition whatsoever; and this must give us rational grounds to hope for an happy and glorious end to the attempts of the *Arians* and *Socinians* of our days against the *Godhead*, and *worship* of our ever-blessed Redeemer, however those heresies may seem to flourish and spread at present.

But the principal use which we may make of this history, is to discover the fatal effects of *Arianism* upon *Christianity*, and the *civil peace*. Without entring upon the particular causes into which this effect may be resolved, the fact is undeniable; that the *Arian* heresy has always been attended with Infidelity, *Deism* ever keeping pace with it. Thus it was in the ages before us, and thus we find it in our own times, and in our own country. *Arianism* never had more encouragement in our nation; Christianity never had more enemies, or more inveterate ones, since it has been established among us. Perhaps we could account for these things from the *principles* which the *Arians* maintain, and from the *arguments* which they make use of to support them. But our business in this place is not so much to assign *reasons*, as to relate *facts*, and to point out the *caution* which those facts may properly teach us. What can be more natural, than to distrust the truth of any doctrine which has been found, by constant experience, to be destructive of the truth of Christianity itself. Or what can be more natural, than to impute the growth of *Deism* to the growth of *Arianism*, when they have been constantly found to grow and flourish together? But the influence of this heresy has not been more fatal to *Religion*,

gion, than to the *State* ; for it has never failed, in proportion to the power of its friends, to cause disturbances and disorders, commotions and revolutions ; and that too by means the most opposite to the precepts of Christianity, and the most reproachful to human nature. The history before us furnishes us with instances so very shocking, as no good Christian could bear to read, were it not expedient to know them, in order to detest them. I have no intention to draw an exact parallel between the present, and former *Arians*, who were guilty of such barbarities and villanies, as none among us offer to justify, or excuse. But it is no breach of charity, to charge them with imitating their predecessors in many unjustifiable methods, and holding opinions destructive of common probity, and inconsistent with the safety of any Government, either in *Church*, or *State*.

In order to form a right notion of the resemblance between the *ancient* and *modern Arians*, in respect to their methods of preserving their preferments, and supporting their opinions against the establish'd Religion, we must look back to some remarkable passages of our history.

After *Arius's* heresy had been condemned by a publick Council, *Maimbourg* gives this account of his behaviour.

Alexander having been inform'd of all the disorders which *Arius* occasion'd by his cabals in *Alexandria*, in *Egypt*, in *Thebais*, and *Lybia*, he made such diligent search for him every where, that he was at last obliged to fly and make his escape into *Palestine*, amongst the chief

chief of his disciples, whom he had appointed to meet there. He was no sooner arriv'd, than by himself and his friends, who were sent all about, he implored the protection of the Bishops, those especially whom *Eusebius* of *Nicomedia* had already disposed to receive him ; and so great was his success, that in a little time he gained over to his interest *Eusebius* of *Cæsarea*, *Patrophilus* of *Sythopolis*, *Paulinus* of *Tyre*, and a great many others, whom the favour of *Eusebius* of *Nicomedia* had no less influenced, than the artifice and flattery of *Arius* himself, who at length presented them a petition for leave to hold assemblies, and there publickly to teach his doctrine. They being in the secret with him, having assembled together all the Bishops that they could, granted him (in a sort of Synod) communion with them, and the leave which he desired, ordering him nevertheless (as they had cunningly concerted it with him) to do his utmost to reconcile himself to his Bishop, that he might be received again into his favour, and restored to his church. Upon this, he wrote to his protector *Eusebius*, with a great deal of insolence, (giving him an account of his negotiation) that all the *Eastern* Bishops held the same doctrine that he taught ; and that for that reason, *Alexander* had excommunicated them equally with him.

Nay, this was not all ; for having settled his party in *Palestine*, where they openly preach'd his opinions, he went himself to Court, where *Eusebius* was already grown very considerable, in order to concert measures with him, that they might proceed jointly together, after so favourable a beginning. *Eusebius* immediately introduced him to the Empress *Constantia*, who

was sister to *Constantine*, and wife to *Licinius*, as a very extraordinary man ; and he by his *hypocrisy* and *flattery* knew so well how to gain that Princess, who was already disposed by *Eusebius* to receive his poysonous tenets ; that she undertook his defence, looking upon it as that of Truth itself unjustly persecuted : So that as the Serpent, in order to beguile *Adam*, first seduced *Eve* ; this arch-heretick, who (as *S. Epiphanius* says) had the subtilty of a serpent, in order to impose upon the world with the greater ease, began after the same manner with corrupting the faith of the sister of his Prince and master. And certainly, as it is an established order in Nature, that things are preserved only by the same principles from which they had their being ; so has it always been seen, (by a disorder unfortunately regular in evil,) that the first falshood being brought into the world by a woman, it is seldom supported in heresies, which are the consequences of it, but by the assistance of some of that sex, and even of Princesses themselves, who not having sufficient understanding or capacity for the discovering of error, yet have nevertheless obstinacy and presumption more than sufficient to support it.

After *Arius* was banish'd by the Emperor, he and his two chief disciples, *Euzoius* and *Achillas*, pretended to return to the Faith, and to be perfectly undeceived, begging pardon of the Council, and humbly intreating the Fathers to admit them into their presence, protesting that they were very ready to satisfy them, and to submit to them in every thing, without exception. The Council, imitating the goodness of him whom they represented, and who desir-
eth

reth not the death of a sinner, but rather that he should be converted and live, received their request graciously, and caused them to be called into the assembly; where, after having given satisfaction in every thing that was asked them, and publickly abjured their heresy, they were re-established in the exercise of their ministerial office, upon condition nevertheless not to return any more to *Alexandria*, where they had been the occasion of so much disorder. The two *African* Bishops, *Theonas* of *Marmorica*, and *Secundus* of *Ptolemais*, who blindly followed *Arius*, and were the first that were seduced by him, followed his example, and received the like favour.

This last stroke quite confounded *Eusebius*; he found himself reduced to the last extremity, being left almost alone, and forsaken by every body, except only one Bishop, who was *Theognis* of *Nice*, who always followed his fortune. He knew very well that *Constantine's* order was going to be put in execution against him; and since he could not bring himself to a resolution of quitting the Court, which he was passionately fond of, nor of losing so good a Bishoprick, which he had purchased by more than one crime; he at length chose rather to debase and humble himself for the present, in order to preserve himself in his post, where he might easily find an opportunity of rising again.

This *Eusebius* of *Nicomedia*, who knew that the greatest part of his friends, especially *Arius*, had, as well as himself, only signed the *Nicene* Confession out of complaisance, or fear, having assembled them together, found no difficulty to bring them to their former disposition, and make them

them resolve never to quit their former enterprize.

All that remained, was to consider by what means they should accomplish it ; so that after having well consider'd the matter, they resolved upon these four things : First, That it was necessary to *dissemble* with *Constantine*, whose unshaken steadiness in the Faith they were not unacquainted with ; and that in expectation of a more favourable opportunity, they should always declare that they stuck to the decisions of the Council. Secondly, That they should make it their business to strengthen their party, by gaining under-hand as many as they could, especially at *Court*. Thirdly, That they should endeavour to ruin those who opposed their designs ; but especially *Athanasius*, who defended *Alexander* the Patriarch their enemy, and who was the most powerful adversary that had opposed them in Council. Lastly, That they should set all their engines at work, to re-establish *Arius* in *Alexandria*, that he might recover the credit and interest which he had there before his condemnation, which by that very means would appear to be unjust.

These things being thus determined, every one began to apply himself to the particular part which he was to act ; but above all, *Eusebius*, who was, as it were, the soul of the party. As he was a great Courtier, and upon all occasions supported by the favour of the Empress *Constantia*, he easily recover'd the Emperor's esteem ; who, besides, was very well satisfied with his having submitted to the Council, thinking he had done it heartily and sincerely. He afterwards found it no difficult matter to gain several at *Court*, whom he drew over to him
by

by all manner of artifices, they expecting to reap great advantages from his favour: So that having gotten a great number of dependents, in whom he could confide, he thought himself in a condition to put his design of ruining *Athanasius* in execution, and re-establishing *Arius* at the first opportunity, which then offer'd as favourable as could be desir'd.

Upon the insinuations, and false representations of *Eusebius* to *Constantine*, the Emperor orders *Arius* to be restor'd to the Church of *Alexandria*; which *Athanasius* boldly refusing to comply with, *Arius*, in vindication of himself, presents a Confession of Faith to *Constantine*, after this insincere manner. He presented a form of Faith, in which he avoided all those novel expressions which he had before made use of, and which plainly discover'd his blasphemies; and took a great deal of care to have no other terms in it, but such as were taken from holy Scripture, and in their *natural* and *literal* sense express'd the *Catholic* doctrine, but in their *figurative* sense, which was his *own*, might be attributed to a Creature, as he would have the *Word* believed to be.

The Emperor having again entertained a suspicion that *Arius* did not sincerely hold the doctrine of the Council of *Nice*, and that he deceived him in the Confession of Faith which he deliver'd to him; *Eusebius* told him, " That
 " he must not stick at using the word *Consub-*
 " *stantial*: that they must go thro' with their
 " dissimulation, and boldly sign the form of
 " the Council, even with that word in it, re-
 " serving to themselves the explanation of it
 " till another time; or to find out immediately
 " some

“ some equivocation, which might give room
 “ for their disowning it with honour after-
 “ wards.” *Arius* accordingly went to the Em-
 peror, and with seeming joy signed the form
 of the Council, to the great surprise of *Con-*
stantine. But that nothing might be wanting
 to secure so important an affair, the Emperor
 obliged him to swear that he *subscrib’d sincerely,*
without any disguise, restriction, or mental reser-
vation.

But *Arius*, who had foreseen that he must
 come to this, had taken precautions against
 that oath, by an artifice, that made his perjury
 still more criminal. For we are * told, that
 when he went to the Palace, he carried a form
 of Faith, conceal’d in his bosom, which he had
 signed, containing his impious doctrine ; and
 so swore that he believed *it* (not that form of
 Faith which he signed, and presented to *Con-*
stantine) most sincerely and heartily ; thereby
 eluding the intentions of the Emperor.

Such was the conduct of *Arius*, and his par-
 ty. And as it is the business of history, to
 teach mankind wisdom by the experience of
 former ages ; we shall best apply the history be-
 fore us to its proper uses, by observing how
 the same causes regularly produce the same ef-
 fects ; how those who hold the principles,
 which have been the source of so much mis-
 chief heretofore, will be guilty of the same
prevarications upon the like occasions. For the
 truth of this, we may appeal to the publick
writings and *subscriptions* of the present *Ari-*
ans. *Ambiguous terms, Scriptural phrases used*

* Socrat. l. i. c. 25.

in an *unscriptural* sense ; subtil *distinctions*, and an *evasive* compliance with such publick *Tests* as were thought a proper security to the Community ; all these methods have been used, and are still used amongst us.

In their writings they express themselves in terms plain enough to insinuate their meaning, and propagate their principles ; yet so ambiguous, that they can escape publick censure, by sheltering themselves under the dark cover of doubtful expressions. They would smile at the weakness of any Reader, if he did not see thro' their disguizes ; and yet complain loudly of injustice, whenever their true meaning is understood, and fix'd upon them.

The same liberty has been taken with the *Articles* of our Church, the design of which is eluded by the assistance of a *private, reserved* interpretation, in opposition to the *publick, authorized* meaning of the words. And this deceitful manner of subscribing to our Articles, is not only practised, after the example of those *Arians* which *Maimbourg* has written the history of, but justified in profess'd Treatises upon the * subject.

We have had no instances of *perjury*, because our Church has not requir'd a declaration of our belief upon *Oaths* : But if it be lawful to impose upon the Society by *mental reservations* in our *Subscriptions*, without incurring the crimes of *disimulation* and common *honesty*, the practice is equally innocent in the case of *Oaths* ; and the State as well as the Church

* See the Controversy between the late Dr. *Clarke* and Dr. *Waterland*, concerning Subscriptions.

must

must lose that security, without which neither Government, nor private property can subsist.

Our historian observes, in *general*, of the *Arians*, that they never made any scruple of a *falsehood*, when it was likely to serve their purposes for a time, tho' it were afterwards discover'd: Because, before the discovery could be made, which is seldom done without a great deal of trouble, they always gain'd over many to their design; who being once prepossess'd, were not easily undeceived again. This he shews to have been often the case, even with that wise and good Prince *Constantine* himself, whom they imposed upon by their false representations, and unjust accusations of St. *Athanasius*, the great defender of the Christian Faith, in order to ruin his interest at Court. They had always cunning enough to *invent* proper circumstances, that might give a specious shew of truth to their charges; and their great appearance of piety, and professions of moderation, gave a sanction to their *inventions*. They accused *Athanasius* of causing disturbances at *Alexandria*; of making unlawful and exorbitant exactions upon the people; of sacrilege, and murder. This last charge is of a very extraordinary nature, and will serve as a specimen of the temper and principles of that Set of men.

“ The *Melitians*, and especially *John* their
 “ Patriarch, being inform'd of *Eusebius's* re-
 “ turn, and having received his orders, began
 “ their prosecutions against S. *Athanasius*, lay-
 “ ing hold of two matters, which they thought
 “ hap-

“ happen'd very favourably. A certain wicked
 “ wretch, whose name was *Ischyas*, who, by
 “ an horrible kind of sacrilege, had presumed
 “ to perform the office of a Priest, and to ce-
 “ lebrate the sacred Mysteries, tho' he never
 “ received Orders, had thrown himself into
 “ their protection, for fear of being punished
 “ by S. *Athanasius*, who had order'd *Macarius*
 “ his Deacon to endeavour to take him : And
 “ almost at the same time, *Arsenius*, Bishop of
 “ the *Hypselites*, who had hid himself upon
 “ account of a great crime which he was guilty
 “ of, put himself also into their hands, resol-
 “ ving to do whatever they would have him,
 “ in order to be prosecuted by them. The first
 “ of these they sent to *Nicomedia*, to confer
 “ with *Ensebius*, who gave him secret instru-
 “ ctions what he should do ; and promised not
 “ only that he should be a Priest, but also a
 “ Bishop, provided he faithfully discharged his
 “ promise, by always acting in concert with
 “ those who had sent him ; which he did not
 “ fail to do at his return. He spread a report,
 “ as it had been agreed upon between them,
 “ that the cruel *Macarius*, whom *Athanasius*
 “ had sent to abuse him, finding him sick, al-
 “ most at the last extremity, had barbarously
 “ fallen upon him ; and notwithstanding the
 “ wretched condition he was then in, he would
 “ not refrain from beating and abusing him ;
 “ and that afterwards, venting his fury upon
 “ the most sacred things, he had broken in
 “ pieces a consecrated chalice, together with
 “ the holy table ; and had thrown the sacred
 “ books into the fire.

“ As for *Arsenius*, after having hid him in
 “ a little monastery in *Thebais*, the Priest or
 “ Supe-

“ Superior of which was one of their faction,
 “ they caused it to be reported by their emis-
 “ saries, that *Athanasius*, who was his enemy,
 “ had surprized him ; and that after having
 “ kill’d him, he had also cut off his hand, to
 “ make use of it in the enchantments which
 “ he usually perform’d. There were not want-
 “ ing witnesses prepared to swear this against
 “ him ; and they produced the hand of a man,
 “ which they affirm’d was that of *Arsenius*, and
 “ had been found at *Athanasius*’s house. And
 “ altho’ *Ischyrras*, who repented of his crime,
 “ had given his confession in writing before
 “ witnesses, and declared, that all that he had
 “ said was false, the *Melitians* sent to continue
 “ the proceedings of both these accusations be-
 “ fore *Constantine*. As for the first, he made
 “ no account of it, because he had already re-
 “ jected it, when presented to him at *Nicomedia* :
 “ But for the second, which related to
 “ the murder of a Bishop, as he was very much
 “ concerned at it, he would have it examined
 “ into very strictly ; and for that purpose gave
 “ commission to his own nephew *Dalmatius*,
 “ who was then at *Antioch*, ordering him to
 “ execute justice without mercy, upon all that
 “ should be found guilty of so great a crime :
 “ But because he was a Bishop that was to be
 “ judged, he joined with him in commission
 “ two Bishops, *Eusebius* and *Theognis*, who had
 “ taken care to express abundance of modera-
 “ tion, and to keep themselves quiet in their
 “ Bishopricks during this accusation, as if they
 “ had had no hand in it.

“ *Dalmatius*, in order to perform the Em-
 “ peror’s commands, cited S. *Athanasius* to an-
 “ swer

“ *swer* before him to the crime of which he
 “ was accused. At first he was under very lit-
 “ tle concern, depending upon his own inno-
 “ cence ; but when he found that it was pres-
 “ sed home to him, and that *Constantine* had
 “ the matter very much at heart, he caused
 “ *Arsenius* to be so narrowly sought after, that
 “ they, at length, found that he was hid in
 “ that little monastery in *Thebais*, where they
 seized the Superior who had before caused
 him to escape, and a Monk who had con-
 ducted him over the *Nile*. These having
 been examined by the Governor of *Alexan-*
dria, confess’d the whole villany. It hap-
 pen’d also, that a report being heard of his
 having escaped by Sea, those who were sent
 in search of him, were so lucky as to find
 him at *Tyre* ; where being convicted, and
 having at last confess’d before *Paul*, the Bi-
 shop of that place, that he was the true *Ar-*
minius, they secur’d him.”

When the Civil Power was on their side, the
 t cruel and inhuman barbarities were inflict-
 upon their adversaries ; the greatest disor-
 and ravages were committed ; whole Coun-
 laid waste, and Empires overturn’d ; for
 sake of *establishing, by force*, their errors :
 m whence we may learn what such people
 nt, when they were preaching *peace* and
 y in the *Church*, and *indulgence* from the
 te ; and what would be the consequence, if
 h people have power again ?

Upon the whole ; the Reader will find this
 tory full of entertainment, from a variety
 incidents and events, regularly put together,
 FEBRUARY 1730. K and

and agreeably related ; and full of instruction, as it gives us an account of the spirit and conduct of a party, whose principles and tenets are now subsisting amongst us, and ought to be guarded against, as being so destructive to the peace of *Church and State*, as well as opposite to the essential doctrines of *Christianity*.

But before we conclude this Article, it is necessary to give the Reader a caution against the *bad*, as well as to shew the good, uses that may be made of the history.

The Publisher' has observ'd very rightly, that *Maimbourg* has insinuated frequent objections, and brought groundless charges, against the *Protestants*. His *natural* temper was very warm ; but his passions were so strongly *enflamed* by his zeal for his Religion, that little credit is to be given to his own judgment and authority, when he asserts or observes any thing in favour of the *Romish* Church, or in prejudice of *ours*. But that the *Arians* may not take advantage from hence, and represent the history as a collection of falsehoods, it must likewise be consider'd, That the main series of Facts, relating to their conduct, is supported by good authorities, appeal'd to by the historian, and agreeable to the concurrent testimony of antiquity.



A R T I-



ARTICLE XII.

A LETTER from Cambridge, to the Author of the Republick of Letters.

IT is a satisfaction to the Author of these Papers, to find that he takes notice of such books as are thought worthy of it. I am obliged to the Gentleman who sent this Letter; since he could have no other intention in doing it, than to encourage a publick regard to learning: And I take this opportunity to return him thanks; hoping, that other Gentlemen in those learned Bodies, the two Universities, will favour me with such remarks, as shall occur to them in the course of their studies. This will be the proper way of increasing, and communicating useful knowledge.

S I R,

“YOUR notice of Mr. *Shuckford*’s performance, and so generously preparing a way for the reception of the second Volume, (tho’ I doubt not but its own merit will be sufficient to recommend it,) seems altogether worthy of a person of judgment, and who had the truest notion of what would be serviceable in the present Controversies. I am
K 2 “equally

“ equally surprized with you, Sir, that such a
 “ performance should have been so long pass’d
 “ by, or at its not having had the publick ap-
 “ probation of the learned Men in our Nation;
 “ That people’s prejudices should be so great,
 “ as not to encourage a work, that would put
 “ them into the best method of dealing with
 “ our modern Unbelievers. And ’tis strange,
 “ I think, that it is not seen how it would be
 “ so. I am apt to think, that there can be no
 “ better preparative for the reception of Chri-
 “ stianity, than our being well grounded in a
 “ belief, that the writings of the Old Testa-
 “ ment are of divine original. And what bet-
 “ ter way can be taken to convince our unbe-
 “ lieving Gentlemen of this truth, than that
 “ which Mr. *Shuckford* has taken? what me-
 “ thod, I say, better fitted to the tempers and
 “ dispositions of these Gentlemen, with whom
 “ heathen Authorities are of such weight and
 “ efficacy? Could they see all the same facts,
 “ or the greater part of them, attested, or even
 “ mention’d by prophane historians; I know
 “ not how soon they might embrace Christi-
 “ anity: The transition would be easier and
 “ quicker, than most people may imagine. Be-
 “ lieve me, Sir, notwithstanding it is a thing
 “ that seems needless, (on account of the very
 “ excellent writings of the several Apologists
 “ for the authority of the Old Testament,) yet
 “ this article meets with a slow reception. ’Tis
 “ not heartily assented to by many; and here,
 “ I am apt to think, lies the great obstacle: I
 “ am not rightly perswaded, I am not fully sa-
 “ tisfied that these Books are of divine origi-
 “ nal. This, I presume, is what many think
 “ within themselves. Now Mr. *Shuckford’s* (I
 “ am

“ am inclin’d to think) is the only way to pro-
 “ ceed in : (I speak, Sir, as it would be to me,
 “ and I believe I may say the same for many
 “ others). It can’t be imagin’d how it will
 “ confirm many doubting Gentlemen, to see
 “ the *Connection* carried on’, as he designs ;
 “ How it will engage their minds to be settled
 “ in the belief of this grand point, That the
 “ Old Testament is divinely inspir’d. The
 “ Service’ the late excellent Dean of *Norwich*
 “ did this way, is inexpressible ; and that of
 “ this Gentleman may be very great, and, I
 “ doubt not, will be found so : And I can’t but
 “ hope to see it (within a little while) as ea-
 “ gerly received by Foreigners, as the Dean’s ;
 “ tho’ I hope our own Nation will be as quick-
 “ sighted as they, in discovering its Importance
 “ and Serviceableness. Certainly ’tis a noble
 “ Design ; and I wish that Gentlemen, who
 “ can’t be so good-natur’d and candid as to
 “ like it from the hand of Mr. *Shuckford*, would
 “ still countenance such a design in others, or
 “ contribute to it themselves. Tho’ Mr. *Shuck-*
 “ *ford*’s abilities in particular are scarce (I be-
 “ lieve) questionable, I should rejoice to see
 “ such a generous disposition in our Nation,
 “ as to countenance what would be for the
 “ common good ; tho’ done by persons, per-
 “ haps, a little differing in sentiment about
 “ minuter and less important matters. Let not
 “ the laudable attempt of this ingenious Gen-
 “ tleman (as he seems to me) be unfavourably
 “ received ; the extensiveness of whose know-
 “ ledge in most branches of Learning seems
 “ so great for his years, (being but very young,
 “ as I am told,) and whose intentions seem

150 *The Present State of* Art. 13.
“ fix’d to apply all his parts and learning to the
“ defence of Religion in general, and Christi-
“ anity in particular.

I am, SIR,

Your humble Servant.



A R T I C L E X I I I .

*PHILOSOPHICAL Transactions for the
Months of October, November and De-
cember, 1729. Printed for W. Innys,
in St. Paul's Church-yard. 1730.*

THE *Philosophical Transactions*, just publish'd,
containing several curious and useful Ob-
servations, it may not be improper to give our
Readers the Contents of them.

I. A Letter to *Sir Hans Sloane, Bart.* Presi-
dent of the Royal Society ; containing a geo-
graphical Description and Map of the Kingdom
of *Tunis* ; with a Postscript relating to the Cure
of *Intermittent Fevers* in those Parts : By the
Reverend Mr. *Tho. Shaw*, Chaplain to the *Eng-
lish* Factory at *Algier*.

II. A brief Account of some of the Effects
and Properties of Damps, in a Letter to *Wil-
liam*

Art. 13. *the Republick of Letters.* 151

liam Rutty, M. D. R. S. Secr. from Mr. *Isaac Greenwood*, Professor of Mathematicks at *Cambridge*, New England.

III. A Letter from the King's Officers at *Sheerness* and *Chatham*, to the Honourable the Commissioners of the *Navy*; giving an account of what they met with in opening an ancient Well near *Queenborough* in *Kent*; Communicated by Mr. *Peter Collison*, F. R. S. on *January 8*, 1729.

IV. Some Observations on the *Crane*, with Improvements on that Machine, by *J. T. Desaguliers*, F. R. S. Shewn the Society in Models, but exemplified in the *Transactions* by Figures.

V. Of the *Meteor* call'd the *Ignis fatuus*, from Observations made in *England*, by the Reverend Mr. *W. Derham*, F. R. S. and others in *Italy*; Communicated by Sir *Thomas Dereham*, Bart. F. R. S.

VI. *Duæ Observationes Eclipsis Lunæ Totalis, nocte sequente diem 28 Julij 1729. S. V. Communicante Cl. Thomâ Dereham, Bart. & R. S. S.*





ARTICLE XIV.

Another LETTER to the Author.

BEING willing to encourage our Correspondents, we take the first opportunity to publish the following Lines, with the Letter prefix'd.

S I R,

“ **T**HE inclosed, on a Rump of Beef, tho’
 “ written some time since at Court, in
 “ Answer to the Qu. of a Person of Distin-
 “ ction, by an unknown hand, may possibly
 “ deserve a place in one of your Monthly pa-
 “ pers. I am told *Buceriæ* is used by *Lucres-*
 “ *tius*.

I am, &c.

In laudem ingentis Tergi, pinguisq; Bovinæ.

*Bubulus Hospitibus qui jam imminet iste Colossus
 Pyramidum superans aggere Carnis opus,
 Cur Decus is prima, & veneranda Superbia mensæ
 Dicitur à nostris Civibus esse, rogas?*

Art. 14. *the Republick of Letters.* 153

Contudit AD MONTES Gallos mala gramina
[pastos,

Tradidit & Bavaros vermibus ille cibus.

Illius auspiciis bene stat Res nostra, vigetque,

Et latè imperium terminat ANNA suum:

Ipsam molo gravi stipant immania membra

ALTILIUM, & magnæ jussu morantur Heræ.

*Omnibus * abdomen propè par : idem ardor e-*
[dendi .

Tergite Carnivori, Carnificesq; boni !

Viscera Taurorum vescuntur ut atria circum !

Quamq; indefesso tergora dente motunt !

Pectus opimum ollis, capita ardua, plurima cer-
[vix,

Pendulaque, immensis luxuriatq; toris :

Vadunt ceu Quercus, aut coniferæ Cyparissi :

Vel laterum objectu tela inimica fugant.

Hinc, nos bucerios merito celebramus honores ;

Hinc, fulcrum, ac Mensæ gloria prima venit.

Cedant cervus, anas, & adorea liba placentæ :

Cedant ambrosiæ fercula sacra dapes ;

Anglica belligero mage convenit Esca Gradivo,

Digne alat ætherium, & cum tonat unâ Jovem

C. C. R. S.

* The Q. Fatlings.



ARTICLE XV.

STATE of Learning.

L O N D O N.

THE last Journals de *Scavans* and de *Tre-voux* not being yet come to hand, we are obliged to defer our Account of the *State of Learning Abroad* till our next ; wherein the Reader may expect a particular Survey.

I. There is just publish'd here, the *Atlas Cœlestis* of the late Reverend Mr. *Flamsteed*, his Majesty's Astronomer at the Royal Observatory at *Greenwich*: Containing, in 25 Charts, all the Constellations visible in our Hemisphere ; each Chart being 25 inches in length, and 20 in breadth, and constructed after a new Method of his own ; wherein the ancient Figures are restored, and the Stars laid down from his own corrected Catalogue. Together with two large Planispheres of the *Northern* and *Southern* Constellations. Sold by Mr. *Innys*, in *St. Paul's Church-yard* ; and Mr. *Brindley*, in *New Bond-street*.

II. Here is also printed, *Lusus Westmonasteriensis, sive Epigrammatum & Poematum minorum*

Art. 15. *the Republick of Letters.* 155

rum Delectus ; being a Collection of Epigrams, Declamations, Verses, Prologues and Epilogues, spoken occasionally by the *Westminster* Scholars. To be had only of the Editor, R. Prior, at his House in *Cowley-street, Westminster.* Price stich'd Six Shillings.

A few are printed for the Curious on Royal Paper, at One Guinea each, neatly bound and gilt.



WE shall continue to *diversify* the Subjects, as much as the *Republick* will admit of, without descending to such trifling pieces, as are below the notice of the learned and curious ; or to such loose books, as ought not to be publish'd at all in any civilized Nation.

As this is an Undertaking so laudable in its *intention*, we promise ourselves the countenance of such as are friends to Learning and Literature : And as it is so extensive in its *kind*, we may reasonably desire the assistance of men of leisure and ability. It is our business to give some account of *all sorts* of books ; to draw up a *short abstract* of them, whenever the subject-matter shall seem to make such a method proper, and the size of the book will admit of it ;

In *other cases*, to give some account of an Author's *design*, and *manner* of writing ;

Sometimes to point out the particular *beauties*, or *defects* of *writers* ;

Or to give more *general strictures*, or short *dissertations* upon the points of *importance*, or *curiosity*, as their writings shall give occasion.

This is a *design*, we apprehend, very *useful* and *entertaining* to all sorts of persons that converse with books: But we need not be ashamed to own, withal, that it requires the concurrence of persons in every branch of Learning, to make it effectual to the purposes intended by it: and every Scholar has it in his power to contribute his assistance, without much trouble to himself, or any interruption to his studies, by sending to the Author of this Paper materials upon such subjects as his *particular profession*, or *particular genius* and *inclination*, shall lead him to read upon.



THE
Present State
OF THE
REPUBLIC
OF
LETTERS.

For *March*, 1730.

VOL. V.

— *Fungar vice cotis, acutum*
Reddere quo ferrum valet, enses ipsa secundi.
Horat.

Non simili frondebit virga metalla.

L O N D O N:

Printed for WILLIAM IKNYS, at the West
End of St. Paul's. MDCCLXXXI.

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THE



THE
PRESENT STATE
OF THE
Republick of Letters.

FOR MARCH 1730.

ARTICLE XVI.

A General Scheme and Plan of the SCIENCES, done upon new and simple Principles, for the forming the Language and Stile, the Genius, and Morals of Youth, in the ordinary Course of Life. By F. BUFFIER. To consist of between 8 and 900 pages in Folio.

THE Sciences have been at certain times, and in certain ages, equally imperfect, as dark and difficult : The useles subtilties with which they were fill'd, added to the want of a just harmony and connection in the whole, as well as in the several subordinate parts and
MARCH 1730. L branches

branches belonging to them, occasion'd the loss of a great deal of time in learning things, that were either useless or pernicious; and which were wholly incapable of forming the mind to that just and clear way of thinking, which can alone contribute to its real improvement and perfection.

A better method, which has since prevail'd, has contributed a little to scatter and dispel the darkness, and made us distinguish what is useless and trifling, from what is valuable and important in them. And this is what our Author hopes will far more evidently appear, than ever it had done before, in all the several Sciences, in the new plan and system he here presents of them; which are all wrote exactly in the same manner and taste as that of his *French Grammar*, which, from the newness of its plan, was so favourably received, not only in *France*, but all over *Europe*. And indeed, the Author, to avoid all the usual difficulties attending this subject, wrote and compos'd it, as if there never had been any Grammar extant before his. And he has done the same for all the rest of the Sciences here treated of.

G R A M M A R.

And tho' it has been very generally known and read, yet perhaps it has not so been, when viewed in the light it here stands in, and is placed in this Collection; *viz.* when consider'd as the foundation and basis of all other Sciences, because of our having been so long accusom'd to consider as trifles, the greatest part of the subjects treated of in other Grammars.

The

The chief and fundamental principle upon which this proceeds, is, That Speech is the representation and image of our Thoughts. It teaches us therefore, first, how to know and range them aright; how to divide, and join them as we ought. It also shews us further, what use has added, or introduced, that is arbitrary, into the meaning and signification of the primitive terms; which are the first and original images of our simple ideas; that so distinguishing the precise and exact signification of words, they may only present to the mind just and clear ideas answering to them, and which thus accustom it not to be imposed upon by any mixture, variety, or multiplicity of expression, which else is so often apt to produce great perplexity and confusion therein.

We shall say nothing here of the other prerogatives and advantages of this Grammar, with reference to practice, for the facilitating the study of the Languages in general, and for the abridging the rules of the *French* in particular, for forming the stile to a happy manner of expression: which naturally leads to two great advantages, that are the most excellent use and fruits of a rational Grammar, *viz. Eloquence, and Poetry*: Since as Grammar teaches us to speak, in order to be understood; Eloquence and Poetry teach us to make a deep and powerful impression upon the minds of those, to whom we address ourselves. The treatise of Grammar, therefore, is follow'd (in this Collection) with two other philosophical and practical Treatises; one upon *Eloquence*, the other upon *Poetry*.

E L O Q U E N C E.

Eloquence, according to our Author, *is the talent of producing in the minds of others, by the means of Language, what impressions we design.* According to this notion thereof, we may often find a great deal of Eloquence among the lower rank of people, and none at all in some pompous discourses, composed according to the common rules of Rhetorick. Here therefore is a new principle and plan laid down. It is further justified and illustrated, by distinguishing what belongs properly to Eloquence, and what to Rhetorick; but especially what to Logick, whose peculiar province it is, to prove and convince by reasoning and argument. Whereas Eloquence may often shine even in a simple narration, where there is not the least design either to prove or persuade by any kind of argument. Besides, it is further here particularly shewn, that true Eloquence has but very little help or assistance from the rules of Rhetorick, which are incapable to render any eloquent, who have not a genius and a natural disposition for it. This is here made clear and manifest, with reference to all the several parts and figures of Speech.

There is one figure, of general and universal use, our Author more particularly insists upon, and which he terms *Exposition*. His system in this is also new and singular. This represents the same thing in different lights: And it is to this he principally reduces the nature and power of Eloquence. It makes its impression by the different lights it shews the same subject in, in order

order the more effectually to engage and fix the attention of the mind ; which else, by one simple view, could not perceive nor penetrate all that it contains. For, thus striking the mind in different manners, and at several times, it produces an effect, which each of those singly could not have done ; as several reiterated strokes will cause a bar of iron to yield, upon which any single one would have made no sensible impression. It is the same in Eloquence : It is not so much owing to the number of thoughts, as shewing the same thought in different lights and views. But will not such a repetition create and cause disgust ? No ; provided we take care, the same truth (if I may so express it) appear still in a new dress, this variety will prevent any distaste from such a repetition.

This argument is further explained, by particular reflexions on the five several sorts of Eloquence, to which all the rest may easily be reduced ; *viz.* 1. That of the Bar. 2. That of the Pulpit. 3. Panegyricks. 4. Speeches and Harangues. 5. Compliments. And examples of entire discourses, in each of those different kinds, are here given, the better to illustrate and establish their nature and use : And at the end of each is shewn, in what they either fail, or excel ; and how far the rules have either been observ'd, or neglected in them.

P O E T R Y.

The Treatise of Poetry is wrote upon the same plan, as that of Eloquence ; of which indeed it here only makes a part, and is a supplement to it. Poetry, according to our Author, being only *a species of Eloquence, that is*
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warmly

warmly animated by the frequent use of metaphor and allegory ; in which the numbers and cadence of verse is used instead of prose, and fiction in the place of reasoning or argument. The explication of each part of this definition, makes up the bulk of this Treatise ; which begins with a discussion of the question, Whether Prose is inconsistent with Poetry ? A fair and full explication of the terms in debate, often prevents all occasion of controversy. The peculiar character of the poetical stile is here particularly explain'd and unfolded, together with the mystery of certain poetical expressions, (which take place also sometimes in prose). This consists, according to our Author, in the use of certain words and phrases, which tho' they ought (as all others) to be subject to custom, yet in this instance derive their chief value and excellence from their departing from it on certain occasions, and going beyond it, or rising above it. It often happens, that the singularity of those phrases and expressions become a problem among the Learned, and give occasion to dispute and controversy ; so that those which are most admir'd by some, are most criticis'd and ridicul'd by others : The reason of which is, that they indeed contain at bottom a great deal of what's purely arbitrary in them.

After this, is shewn the usefulness of Poetry, to improve the imagination, and form the mind. The Treatise concludes with an enumeration of the different kinds of Poetry, beginning with the *Epick* and *Dramatick*.

Our Author don't always agree with those, who lay down for a certain and infallible principle, whatever common consent and opinion have

have establish'd, without a sufficient examination. He has brought, as examples to illustrate his system, several entire pieces of Poetry, and particularly the famous *Tragedy of Sylla*, which was never publish'd before. He makes a particular criticism and examination of all of them, and shews what there is more or less perfect in each piece. His examination of *Sylla* contains, for example, all the rules of Tragedy in epitome: And 'tis the same, with reference to each of the other examples of the different kinds of Poetry here produced.

The Arts of *Poetry* and *Eloquence*, as was observed above, are only a further enlargement or improvement upon Grammar, which teaches us to express and communicate our thoughts in the best manner. But what would the best and most happy expression of them signify, if the Thoughts themselves are not just and exact? It is for this reason, that commonly the study of *Logick* has been made immediately to succeed the study of Philology, or (as it is often term'd) the studies of Humanity, which always include Grammar, Eloquence and Poetry. But in F. Buffier's new plan, he judges this method wrong, and has therefore alter'd it; Logick, according to him, being only *the knowledge of consequential Truths*, that draw all their value and importance from the principles from which they are derived, and upon which they are founded. The science of first principles, ought therefore still to precede that of Consequences.

METAPHYSICKS, or the Science of the
first Truths.

For this reason, he premises here to Logick, a Treatise entitled, *Les premiers Veritez, & de la Source de nos Jugemens* ; Containing the first and fundamental Truths, from which all others naturally flow and are derived. This contains a true system of *Metaphysicks*, but stript of all the useles subtilties of the Schools. He here makes an exact analysis of those truths, that serve as a foundation and proof to all others, and above which we can't pretend to ascend, without the greatest folly and rashness. Some of the pretended *Esprits forts* have seem'd to doubt, whether there really were any such *Truths*? To which our Author answers, That this is the subject of the present enquiry, and the principal design of this particular Tract to discover ; That if there are none such to be found, then 'tis certain there is, nor can be no Truth in the world ; since all secondary and consequential truths must still suppose the first and primary ones : That then all reasoning would be useles and vain, and the search after truth an absurd and ridiculous attempt, tho' it is our wisdom and happiness to seek it in every thing.

The foundation of this Treatise, is laid in the definition that is here given of these first Truths. They are, in the judgment of our Author, *Propositions so clear and self-evident, that they can neither be proved, nor confuted, by any others that are more so* : Yet he admits of different kinds and degrees even of those first and fundamental Truths, which all determine
the

the mind ; not indeed with the same degree of evidence and perspicuity, but with the same necessity of assent.

In treating of the first and highest of all these different kinds, (*viz.* that of *Self-Consciousness*, or the inward and intimate sensation we have of our own actions,) it is here fully and particularly shewn, what great and monstrous absurdities would necessarily follow, by our only admitting this, and rejecting that of others. On which occasion, a particular rule of Truth is explain'd, which has been but seldom mention'd by the philosophers ; *viz.* that of *common Sense*. It is defined, *that disposition which Nature has inspired all men with, or at least, for the greatest number of them, to pass, as soon as they have attain'd the use of reason, an uniform or unanimous judgment upon subjects, they could not know by any other prior judgments, nor by inward consciousness and sensation.* The further clearing and explication of this definition, has appear'd just, to such as were not for carrying the jurisdiction of Metaphysicks into the imaginary spaces, and the region of chimeras.

And this rule of *common Sense*, is here also particularly applied, in a new and engaging manner, to explain the nature and philosophy of *beauty* ; about which, several ingenious Treatises have of late been wrote, both in *French* and *English*. This Author treats it in a new and original way of his own, very different from that of the others.

Lo-

LOGICK, or the Science of Consequences.

After having thus establish'd the System and Certainty of the first and fundamental Truths, which are the first source and spring of all our knowledge; it is natural to proceed to all the others, that are deduced from them in the way of consequence and reasoning: which is what makes the proper and peculiar object of Logick. It appears, that its nature had not hitherto been thoroughly nor sufficiently understood, when it was defined, the *great organ* or *instrument* for the finding Truth in general: Since it is certain, that we may perfectly well know and practice Logick, and yet have our mind only fill'd with falshood, and truth wholly excluded from it. For, if the notions whence we draw our consequences are false, the more justly these consequences are drawn, the more our mind will be fill'd with error, and knowledge only, falsely so called. The Author would have us therefore still carefully to distinguish between two sorts of truth; one of which he styles *internal* truth, and the other *external*. The first of which is the proper object of Logick; and is only the connection of one idea with another idea, or of a principle with its consequence.

By these reflexions, the use and exercise of Logick is vastly facilitated and abridg'd: And indeed, what is there necessary to succeed herein? Nothing, but only to implant in the mind a determined and clear idea of the principle, with its consequence. When we have the idea of a white colour present to the mind, 'tis
 impos-

impossible not to conclude it differs from a black one : Or, the idea of a clock, it is impossible to think it the same with that of a wind-mill. This is so natural and necessary, to draw a true consequence from a principle, or the idea that is then present to the mind, that even the people in *Bedlam*, in this respect, reason always just. A man there is afraid to touch you, because he will tell you, he is afraid to break you in pieces. You think he reasons like a mad-man : You are mistaken ; he reasons just : For, he imagines your composition extreme brittle, and that you are made of glass : The consequence he therefore draws is very just ; The folly and madness consists only in the principle he reasons from, and takes for granted. It is by so easy and natural a maxim as this, that all the secret and great mystery of Logick is unlock'd, and vanishes.

It must here be further observ'd, That these two Treatises, the one of the *first Truths*, the other of the *consequential ones*, (which include what passes commonly under the name of *Logick* and *Metaphysicks*,) are accompanied with observations and critical remarks upon the works of the most celebrated Authors, ancient and modern, that have wrote upon the same subject ; such as *Aristotle*, *M. Des Cartes*, *F. Malbranche*, *Mr. Arnaud*, *Mr. Regis*, *Mr. Le Clerc*, *Crouzas*, &c. The same method is also observed in all the other Treatises contained in this Collection, with reference to the most celebrated Authors, who have been esteem'd to have wrote the best upon the argument there treated of.

As

As these two Sciences are, as it were, the *primum mobile* upon which all the rest depend, and the two principal ones for endowing the mind with a just and solid way of thinking, or judging and reasoning ; the Author has endeavour'd to render their study still more easy and agreeable, by two other Treatises contained in this Collection ; the one intitled *Elements of Metaphysics*, which contains the principles ; the other call'd *An Examination of vulgar Prejudices*, which contains exercises and examples, with their use in the several parts and conduct of life. Both are wrote in the way of dialogue, to make them the more easy and level to every capacity. The first shews, of what use and importance *Metaphysics* are, when rightly understood, to all who would make a right use of reason ; since it consists in making us know the objects of the understanding, in all the different lights and views they can possibly be consider'd in. The real fund and essence of this Science, therefore, may justly be said to lie within the reach of the meanest of the people, in subjects they are accusom'd to think much about, and have been long conversant in : Nothing being really more metaphysical, than the ideas of a petty-fogging Attorney or Solicitor, in a Law-suit ; or those of a Country-Peasant, in what regards his advantage or interest.

The *Elements of Metaphysics* are wrote in a gay and familiar stile, the more easily and insensibly to insinuate their maxims into the mind. The *Examination of vulgar Prejudices*, is also wrote in the same manner, for the same reason. These are properly logical and metaphysical exercises, or their rules and principles reduced

duced to practice, upon subjects the most capable of exciting the curiosity, and usefully amusing and entertaining the mind.

There is added two articles at the end of each subject : The first of which is a logical and metaphysical Analysis, the better to unite and present in one view the connection and series of ideas contain'd in the preceding Dissertation; whence always results a truth, opposite to some vulgar prejudice. The second article shews the use of it, in the conduct of life, or for the advancement of learning.

How useful and important soever it is to form and improve our Language, by the helps of *Grammar, Rhetorick and Poetry*, or to regulate and conduct our minds by the assistance of *Metaphysicks and Logick*; it is yet incomparably more so, to take care of our moral conduct and behaviour in life. The soul is always in a weak and imperfect state, whilst it confines itself to knowledge that don't tend to the practice of virtue, and to render us happy, which the study of virtue and morality alone can do: This being our chief business, and great concern. The science which shews us the means of doing it, is called *Ethicks* or moral Philosophy. F. Buffier shews and displays this here, in a light equally new, as any of the preceding, and one much more beautiful and engaging. The Treatise he has composed on this subject, bears the title of that of *Civil Society*, or, *The true Means of attaining Happiness*, by contributing to the happiness of others, and especially of that Society to which we more immediately belong.

It is here shewn, That the happiness of Society in general, and of each Member thereof in particular, have a mutual and necessary dependence

pendance and connection one with another ; and both of them upon virtue. The Author reduces this Treatise to one single point or principle, of which the rest of the work is properly only a further or more particular application. *I would be happy ; but I live with men, who all have an equal desire of happiness with my self : Let us seek therefore for the means of procuring our happiness, without ever prejudicing theirs ; or rather, by studying to promote and advance it.* This single principle comprises all *moral virtue*, and *human wisdom*. It also naturally disposes the mind to the love of virtue ; and renders the study and Science of Morality, which else might appear severe and forbidding, agreeable and engaging.

The Author, to prevent all mistakes, and that he may not seem to over-do any thing, takes care to inform us, that the happiness here treated of, is not any perfect or consummate happiness ; which both reason and experience convince us, it is impossible ever to attain here below ; but a happiness which consists in being as agreeable and easy, or (if you please) as little unhappy, as 'tis possible to be in the present state. On which occasion, he shews whence it flows, that all men so warmly and earnestly wishing for happiness, should yet miss of it ; and how the great secret and mystery of becoming happy, consists wholly in the performance and discharge of the duties of Society, and the practice of all the social virtues. He afterwards proceeds from these general maxims, to more particular enquiries and reasonings, relating to the just measures and practice of each virtue in particular, and the happiness resulting thence. Each chapter contains some exam-
ples,

ples, drawn either from ancient or modern History, the more to animate the attention, and engage the affections in favour of the maxim or virtue there recommended.

This Treatise is design'd as an Introduction to another short and methodical Piece, *Of the most clear and plain Proofs of the true Religion.* It consists of a series of truths that are link'd and connected together, to shew that nothing is more reasonable than the belief of the Christian Religion, by further unfolding and proving the three following propositions. 1. *That nothing is more reasonable, than to believe things, when God has reveal'd them.* 2. *That nothing is more reasonable, than to believe that God has reveal'd them, when they are taught and deliver'd to us by a Person endow'd with such power and authority from God, as Jesus Christ shew'd.* 3. *That nothing is more reasonable, than to believe that such doctrines were taught by Jesus Christ, when they have been transmitted and deliver'd down to us in the way and manner that His were.*

These three propositions make the general analysis of this Treatise: To which may naturally be reduced, all the arguments, if not the most subtil, yet the most clear and solid that can be brought for the truth of the Christian Religion. This last Tract is not yet published.

When this new Course of the Sciences was finish'd, and ready for the press, the Booksellers seem'd surpriz'd and shock'd, to find a System of Natural philosophy omitted in it. The Author had two reasons for this, which hitherto have

have prevented his attempting it. The first was, That he could not make any improvements or additions to this Science, nor place it in any new light, as he had done the others; This having been, as it seems to him, already perform'd by several, as well as the subject was capable of. A second reason was, That he looks upon a great part of Natural philosophy, rather as a System of ingenious Conjecture, than a real Science.

Neither are any of the mathematical Sciences included in this Course; they not so properly belonging to the common Conduct of Life.

The Author further acquaints us, That in this Collection, the Edition of the several Volumes already printed in 12^o. will not only be much more exact and correct, but also much enlarg'd and improv'd; the Author having made several new remarks, and profited by several others, that have been sent him by persons of the most distinguish'd judgment. He will also clear up several difficulties, that have been propos'd to him; some by private hands, and others in publick; and make several additions, upon subjects of importance, not yet treated of; particularly upon the best method of studying and teaching the Sciences, upon a good taste in Learning, and wherein it consists, &c.

All these different Treatises are design'd to be printed in one Volume in *Folio*, for the use of Libraries; that so being united and link'd together by new and simple principles, which have a general influence thro' the whole Course of

Art. 17. *the Republick of Letters.* 177
of the Sciences, they may thus make one complete work, whose parts shall no longer continue scatter'd and dispersed.



A R T I C L E XVII.

NOUVELLE Relation de l'AFRIQUE Occidentale, contenant une Description exacte du *Sennegal*, & des pais situez entre le Cap *Blanc* & la Riviere de *Serrelione*, jusque a plus de 300 Lieues dans les Terres, &c.

That is,

A New ACCOUNT of Western AFRICA; containing an exact Description of Senegal, and the Countries situated between Cape Blanc and the River Serrelione, for above 300 Leagues within the Country; giving the natural History of the Country, and an Account of the different Nations that inhabit it; their Religion, Manners and Customs: Together with an Account of the ancient and present State of the several Companies trading there. By F. MARCH 1730. M JOHN

JOHN BAPTIST LABAT. *In five Volumes 12^o. Adorn'd with Copper-plates, and many Plans and Maps. Printed at Paris, for J. F. Giffard.*

[This is a Continuation of Art. 42. Vol. IV. in the Month of *December* last.]

THE third Volume contains a description of the Lake of *Cayer*, of the *Niger*, so far as the *Desart*; of the Country from *Escalt* in the *Desart*, to *Guiorell*, &c. The Author goes on to describe at large, in a pleasant and agreeable manner, the customs, manners and trade, of the Inhabitants of those countries; the plants, animals, and other things contained therein, the knowledge of which can either be useful or entertaining to the Reader.

Now *Africa* contains an infinite number of things, that are not only curious, but highly useful and valuable; and the trading in which would be very advantageous, if it were once well establish'd, and carried as far as it might. This was the great design and view of the several Companies of *Sennegal*, we treated of in the first Extract. But no person ever advanc'd this great work farther, nor labour'd therein with more zeal and success, than the *Sieur André Brue*, who is *F. Labat's* chief Favourite, and the Hero of the piece.

He, understanding that several abuses were committed in the Gum-trade, and that the Clerks sent by the Company traded upon their own account, in the most precious merchandises of gold and amber; resolved to search in-

to

to this mystery of iniquity, and to apply a remedy. This engaged him in the year 1715 to go up the river *Niger*, so far as the *Desart*, in the Kingdom of *Bruc*. The manner he conducted himself during this voyage, and the method and order he establish'd in the Trade, when he arriv'd there, sufficiently indeed shew his great talents and capacity for the business he undertook, and how well he could discharge the duties of the post he sustained. *F. Labat* gives us here an ample description of the country Mr. *Bruc* travell'd over. He says, there is near *Maca* a pool of salt water, of a considerable bigness. The salt forms itself at the bottom of the pool; and when they break it, it rises to the surface of the water. They dry it upon the sides of the pool, and then make use of it. This salt, as well as that of *Bieurt*, which he also mentions in this work, is corrosive, and partakes more of the nature of allum, than common salt.

From *Maca* to *Serinfali*, upon both sides of the river, is a vast plain champaign country. Here formerly used to feed vast herds of large oxen: But a war, that some time ago happen'd, has almost depopulated the country; yet in a particular Province thereof, they call *Le Terrier Rouge*, they are still so cheap, that you may buy them for thirty five or forty *Sous* a-piece. These oxen are large, strong, and vigorous: They bear great burthens, and march quick and swift. They have between their shoulders a lump of fat flesh, of about fifteen inches diameter, and ten or twelve in height. They are a delicious food. The price of a sheep here, is no more than six or seven *Sous*.

The Settlement so long projected by the Directors of the Companies in the Kingdom of *Galam*, and at last so happily brought about and finish'd by Mr. *Brue*, makes one of the most entertaining and instructive parts of this third Volume ; and the Journal of the voyage he made there in the year 1698, makes a very curious article therein. The different adventures of this expedition, are here related in a very pleasant and agreeable manner ; and the great advantages which Trade and Commerce must derive hence, shew its importance. In this country, the commodities they deal for, are gold, Slaves, and ivory. There are also spices, several sorts of drugs, with many other curiosities ; and among the rest, a great quantity of very fine red marble, mix'd with veins of white so very bright and sparkling, that they seem to be silver : And this marble is also of the hardest consistence. Mr. *Brue* sent several blocks thereof to the Company, for a trial.

The countries thro' which he travell'd, are so fill'd and stock'd with monkies, that one would think they were indeed the masters thereof. The Negroes mortally hate them, they doing them infinite injuries. They destroy their rice, their corn, and their pease : They carry off all they can, and spoil ten times more than they carry off. These people can't conceive, how the White people can love such mischievous animals, and purchase them with their money, to carry them to the *European* dominions. This has often made them, *F. Labat* says, catch rats, and bring them to the Merchants houses, to sell them ; fancying the *French* would buy them, as well as monkies ; since both of them

them are equally good for nothing, but doing mischief.

Of all the different sorts of monkies, to be seen in this part of *Africa*, (for every Province has a different sort,) the most diverting, and at the same time the most mischievous, are those of *Tuabo*. They are singular for their colour : For who would expect to see monkies of a deep red colour? Besides, though large and heavy, they are surprizingly nimble and active. The Negroes call them *Patas*. Whoever would know all the mischievous pranks and tricks, and other properties of these animals, need only read *F. Labat's* relation of them here.

An old *Marabou* (one of the *Mabometan* Priests or Doctors) related to Mr. *Brue* a pleasant fancy on this occasion. He told him that these *Patas* were a savage people, who by long remaining in the open air, and feeding upon trees, were become like brutes, and cover'd with hair. He added, that they spoke a particular language ; in which they communicated their thoughts one to another, and understood that of the Negroes, and could speak it very well, if they had a mind ; But that thro' obstinacy, and love of mischief, and for fear of being obliged to work, or of being made slaves, and sold to the *French*, they made use of a speech unknown to the Negroes. They tell several stories on this occasion, that appear to them very evidently to prove, that these monkies are only savage men, slothful, wicked, and intent upon all mischief.

These red monkies have a very good understanding, and as it were a friendly communication with an equal number of great serpents,

that perch upon the same trees. It must needs be an agreeable contrast, to see these merry animals dancing and leaping about the others, who are always grave and serious, and of a melancholly chagrin temper ; but whose natural malignity and inclination to mischief is not inferior to theirs. They kill'd one day one of these serpents, which was near nine foot long, and about four inches diameter. It was own'd, *F. Labat* says, by one of *Mr. Brue's* Physicians, for a genuine viper.

In the same voyage, some of the *Laptots*, that belong'd to the General, took a crocodile that was above twenty five foot in length. The Negroes express'd great joy on this occasion : They said, 'twas the Father of all the others ; and that his death would render his offspring more wise. These *Laptots* are free Negroes, which the Members of the Company take into their service. One of them killed a large lion, that had tore in pieces two men, and wounded a third. 'Twas as tall as a colt two years old. It is common in *Africa* (*F. Labat* says in another place) to find them as tall as one of the *Barbary* barbs. Probably these are not so easily taken, for we see none of this size brought into *Europe*. But an history of *Africa* must present us with all sorts of monsters.

Foulée Dines, a great Lord in the Kingdom of *Siratia*, told *Mr. Brue*, he intended to present him with an Elephant : But none of his retinue caring to take the trouble of it, *Foulée* order'd it to be kill'd, and eat it. These Negroes are not very nice in their diet : Serpents, crocodiles, elephants, any thing that comes in
their

their way, serves them. And as for the flesh of an elephant, they esteem it delicious food; especially when 'tis become a little tainted, it seems then to them to have an exquisite relish.

During the Voyage to *Galam*, Mr. *Brue* inform'd himself of the state of Trade at *Tombut*, or *Tomboutou*, a kingdom situated far up in the country, to the South-East of the *Nigor*, whose situation *F. Labat* endeavours to determine, by describing the road the merchants travel thither in, and the time they take in going there. What is certain, is, that among other useful merchandise, there's gold in great quantity found there. Every year there goes a Caravan from *Tripoli* in *Barbary* with about ten thousand men, for the carrying on this advantageous trade; the profit of which, according to our Author's calculation, amounts to seventeen hundred thousand crowns, which the *Tripolins* gain in less than five months. He adds, that the merchandise they carry to *Tombut*, costing the *French* less than it does them, their profit might be yet more considerable. For this purpose he lays down a project, how to settle this trade upon a sure bottom, and in the most advantageous manner; which besides the advantages of commerce, would also lead us to a more exact knowledge of the interior parts of *Africk*, about which we in *Europe* have been so much in the dark, and have only hitherto received fabulous accounts.



ARTICLE XVIII.

MATHEMATIQUE Universelle , Abregée
a le portée & a l'usage de toute le Mon-
del, principalement de Jeunes Seigneurs ;
& ou l'on donne une Notion general
de toutes les Sciences Mathematiques,
& une Connoissance particuliere des
Sciences Geometriques, au nombre de
LV Traitez. Par le P. CASTELL,
de la C. D. J. In 4to. A Paris, chez
P. Simon.

That is,

*The MATHEMATICAL Sciences abridg'd,
and made easy to every Capacity. De-
signed chiefly for the use of young Per-
sons of Quality, &c. By F. CASTELL.
In 4to. pagg. 700. Paris : Printed for
P. Simon.*

GEOMETRY is the principal, and great
subject of the present work ; but the au-
thor not designing to give only a system of dry
and merely speculative Geometry, has not sole-
ly

ly confined himself to this science, nor represented it here as separated and abstracted from all other sciences. But has together with it, given us, what he thought all the necessary and proper preliminary ones, and shewn their several connections, uses and application.

His design was to give a compleat and perfect System of Geometry ; perfect in itself, and in all its external relations. Geometry has some relation to all the Sciences ; were it only by its exact and accurate method of reasoning, which they ought to copy and imitate. But, taken in itself, Geometry properly includes all the Sciences of Calculation ; such as Arithmetick, Analysis, Algebra, the Arithmetick of Infinites, the doctrine of proportions, progressions, and series's : All these Sciences are properly its preliminaries, and form its method and art.

After this, comes the consideration of angles, of lines, of surfaces, and body in general ; and particularly the knowledge of figures, whether rectilinear or curvilinear, circular or conick, and especially the vast science of curves : These form, as it were, the body of pure Geometry ; whence is derived the use and practical part, which contains the several geometrical arts of measuring, surveying, gauging, &c.

All this is what is comprized in this Volume, in a few words, rather than in epitome ; the Author not having omitted any single principle, any one particular process or method, nor even any single proposition, that was either useful or curious, belonging to the science : That so the Reader might find united in one moderate Volume, what lies dispersed in so many others ; and where besides, a great deal of labour

bour, time and expence was requir'd, to find them out there ; It having cost our Author (whom all must own a person of the most quick and lively genius) no less than 20 years of the closest study and application to perform it, and to range and reduce them into the plan and system they here appear in : which need surprize none, when they reflect, That this Volume contains in order, all that *Euclid*, *Apollonius*, *Archimedes* and *Diophantes*, among the ancients, have deliver'd down to us ; and also all that *Vieta*, *Descartes*, *Cavallieri*, *Gregory* of *St. Vincent*, *Fermat*, *Newton*, *Leibnitz*, *Bernoulli*, *Stirling*, &c. among the moderns, have taught us, that's new and singular on this subject.

Our Author, proceeding in the analytical way of explaining his subject, begins with what is most general, and obvious in the Mathematics ; and it is only by many gradual steps and degrees, that he arrives at last, and enters upon the several particular propositions of Geometry : So that here all the branches are naturally derived from the body of the tree, and every thing reduced to its true and first principles.

In the first Section, there is given a general idea of the mathematical Sciences. Certainty (and this in all its several kinds and degrees) is what constitutes their peculiar and distinguishing character : For we must not think that all contained in them, partakes of the highest degree of metaphysical certainty ; since all the mechanical, and physico-mathematical Sciences, can have only a physical certainty ; and the
cosmo-

cosmographical Sciences, such as Astronomy, only a moral one. Even in Geometry, all is not equally evident with the axioms ; nor has the geometry of curves the same degree of evidence and certainty, as the plain geometry. But an air of abstraction, and a certain dry numerical exactness and precision, in which the mathematical method has been made chiefly to consist, can give to the most doubtful and uncertain Sciences, the title of mathematical ones ; since there's no art or science, but may give itself this dress and method ; as indeed it has been even given to the *arts of guessing*, and the *laws and games of chance*.

In the second Section; the Mathematicks are divided into three great Sciences ; viz. *Geometry*, *Mechanicks*, and *Cosmography* : The first of which teaches to *measure*, the second to *weigh*, the third to *number* : *i. e.* to make a particular enumeration of all things. So that the mathematical Sciences have properly for their object the whole system of things, as made by the divine wisdom, in *number*, *weight* and *measure*. *Geometry* considers this system in a state of abstraction and possibility, according to its primitive dimensions ; not concerning itself whether the figures are really existing, or well or ill done. The Science of *Mechanicks* considers things in the way of natural generation, and as passing from the state of possibility, to that of real existence, by the means chiefly of gravity, which is the great cause of most of the effects produced in the Universe. Lastly, *Cosmography* examines and considers the things themselves, such as God has made them, and

as they have been, are, and are like to continue.

In the whole system of things, there are properly only three Sciences ; Metaphysicks, Physicks, and History ; because there are only three ways and means of finding truth, *viz.* abstract Ideas, Experience, and History or Tradition : *Geometry* therefore is, as it were, the Metaphysicks of Mathematicks ; *Mechanicks* are its Physicks, and *Cosmography* its History.

In the third and following Section , these three Sciences are again divided and subdivided, in an infinite number of other subordinate arts and sciences ; by which means, their original, connections and relations, their dependencies, limits, uses and advantages, and even their history and progress, in a word, their whole genius and system are discover'd and known. So that after reading about 200 pages, when we enter more particularly upon the Science of *Geometry*, the mind is now sufficiently prepar'd ; it knows *Geometry* already in general, its importance and necessity, and is so far versed in the subject, that nothing will appear new to it, or surprize it ; most of the terms and phrases, and even its particular methods and ways of reasoning, having become familiar to it, most of the difficulties that usually shock others, (who enter upon it too abruptly,) are thus more than half removed.

The truth of the fact is, That in this method, many have very quickly learn'd even the most abstruse and sublime *Geometry* ; whereas in the other, scarce ten persons in an age, with the utmost application, have been able to conquer it.

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The eighth and last Section, where the Science of Geometry is more particularly treated, contains LV several Tracts thereof. The first relates to the *Method of the mathematical Sciences* in general. The treatise of *Method* has been esteem'd the principal and favourite Tract among the works of *Des-Cartes*; wherein yet he only gives us the detail of four rules, accompanied with a few remarks upon the Method of *Invention*. What wou'd it have been esteem'd, had he therein given the whole art, with all the natural and regular steps of the mind, during the operation, in the whole course of *Invention*? Our Author therefore has endeavour'd to supply this, and even to correct and rectify his method, which in two respects especially appears to him more proper to retard, than promote the progress of Sciences.

For, first, *Des-Cartes* confounded the two Methods, and gave that of *Doctrine*, for that of *Invention*; and *vice versa*. *Invention* belongs to the analytical method, according to him; and the method of Teaching, to the synthetical. But certainly, *Invention* is only the result of several thoughts, of many truths united together, whence a new one is inferr'd and deduced.

In the *Rule of Three*, or the *golden Rule*, as 'tis called in Arithmetick, (and which is the best model and example we have of the true method of *Invention*,) there must be always three things given, or at least two, to find one: And in all the great discoveries, made by the greatest genii of this and former ages, what a stock of knowledge, what a number of various thoughts

thoughts and reflexions, were requir'd to make them ?

Whereas in *teaching*, the method practis'd in all times has been, first to propose a subject, then to divide and subdivide it, and at last to prove it by parts ; making an exact enumeration of them, that so the proposition might be fully clear'd, and sufficiently proved in all its parts.

The second thing, wherein *Des-Cartes* mistook the method of *Invention* in, and thereby stop'd the progress of Science, was, the contempt he labour'd to inspire his Readers with, for Books and Masters, in a word, for all knowledge acquired by study : For he would persuade us, that all the science he had acquir'd by his Masters, or from Books, instead of improving his mind, had (on the contrary) greatly hurt it ; and that he was obliged to unlearn it all again, and betake himself only to the consulting his own reason : *i. e.* That *Des-Cartes* would teach us, not to produce new Ideas, but to create them. But 'twas in vain he pretended to it ; and the mischief is, that his disciples never either produced or created any thing very new ; and that in his sect, and among his followers, there have indeed been a great many Copists, and Eccho's, but very few *Inventors*. They severely censured and accused the ancients, despised learning, abandon'd themselves to their own reason, or rather that of their masters, whose four rules (and some other principles and maxims) have perhaps had as many blind and implicit Commentators, in one age, as that of *Aristotle* (against whom they made so great

great an outcry and noise) has had in thirty ages.

...What most deceived *Des-Cartes* and his followers, was the Method of *Geometers*: It is commonly synthetical; or rather, it would be difficult to say what it is; it consisting only of a series of propositions, that succeed one another with more connection than order, with more truth and certainty, than evidence and perspicuity, with more inferences and conclusions, than principles. Yet, as truth still prevails therein, it has been therefore judg'd the only true method. But this truth, that obtains in Geometry, is only the fruit and effect of the method of *Invention*; and clearness and perspicuity should have been the fruit of its method of *Teaching*. But it is so far from this, and its method of *doctrine* is so widely distant from the true one, that of a hundred persons that study geometry, there is scarce one who knows perfectly the elements; and of a thousand, scarce one that learns thoroughly this Science in its full extent. For we must judge of things by facts, and not by general reasonings. Every body almost boasts of the Science of Geometry, and all would learn it; and yet there are scarce any that do. This is not the fault of the Science, which is certainly in itself the clearest, the most simple and easy of any: It must lie therefore wholly in the method of *Teaching*, which is so imperfect and dark, and not at all adapted to the general capacity of men.

After treating of the *mathematical* Method in general, our Author then proceeds to the *geometrical Method of Invention*. This consists of three parts; *Calculation*, *Analogy*, and *Equation*;

tion ; For, the design is to *measure*. To *measure*, is to *equal an unknown quantity*, with another that is *known*. It is *Equality* then, or an *Equation*, that is solely intended. Now we can only measure things, by *comparing* them ; Like things with like, a line with a line, a surface with a surface, a body with a body. It is then *analogy*, *likeness* and *comparison*, *relation* and *proportion* ; These, I say, are the immediate means, that Geometry makes use of, to obtain equations, or the true measure of things. All likeness and resemblance, is indeed an equality already begun ; two similar things being already equal in several respects : Their general and common properties and relations, being at least the same.

And to perfect this equality, and to change the *relative* into an *absolute* one, we have only to calculate the difference, add, subtract, divide and multiply, &c. An equation being only an *analogy*, reduced to *calculation*.

Our Author therefore gives here, in the first place, the principles of calculation, of proportions and equations ; without forgetting the doctrine of *Fractions*, which are only relations reduced to calculation ; all the difficulties of which, he endeavours to make easy, by distinctly explaining the two different kinds of them, *viz.* the arithmetical, and the geometrical ones. Here are found all the principles of Arithmetick, of Algebra and Analysis, that are necessary to a perfect understanding of the *Elements* of *Euclid*.

But our Author has rang'd his *Elements* in a very different order from that of the other : It is long since the fault of *Euclid's* method has been

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been complain'd of ; and several Authors had already begun in part to change and remedy it. But all things improve, and become more perfect by time. He has placed first here the doctrine of calculations and proportions, in a word, all that relates to the geometrical method, before he enters upon the part that is purely geometrical ; which two things *Euclid* had entirely blended and confounded. He then divides the elementary Geometry into two parts ; the first of which he calls *natural Geometry* : This includes the axioms, postulate, and definitions ; *i. e.* a great number of the first geometrical truths, so self-evident, as not to want any demonstration.

The second part of the *Elementary Geometry* contains three sorts of truths ; the first of which are only preparatory to the other, called *Lemmata* : The second are the *Theorems*, or the truths, for the sake of which the former were given : The third are the *Corollaries*, which are secondary or consequential truths flowing from the former.

1. The *Lemmata* are preliminary to the *Theorems*. Elementary, or plain Geometry, is all founded upon the use of the Rule and Compass : We must then take these instruments, that is, perfectly know all their uses and application, to become Geometers. The Compass gives us the circle, which serves to measure angles ; and by the Rule, we draw parallel lines, which serve to measure the sides of figures ; and these two united, give us the measure of triangles. Now triangles are as 'twere the very foundation and last resolution of all Geometry : For all figures

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may

may be resolved into triangles ; and by measuring these, we measure those. Now the measure of triangles is founded upon that of their angles and sides.

2. The *Theorems* come next ; they make properly the body of Geometry, to which is apply'd the geometrical method. These consist of three parts ; of which the first treats of the *Calculation of figures*, *i. e.* of addition, subtraction, multiplication, and division, &c. of lines, surfaces and bodies. The second treats of the *Analogy of figures* ; *i. e.* of their comparison, likeness, of their relation simple and compound, double, treble, &c. direct, reciprocal, &c. The third part treats of the *Equation* and perfect *measure of figures*.

For example : The Equation of parallelograms is founded upon the equality of all those that have the same basis or perpendicular height, or in general on the compound ratio of their height and basis ; that of triangles is founded in this, that every triangle is the half of a parallelogram of the same height and basis ; the equation of all other figures, is founded on their being all capable of being resolved and reduced into triangles : the equation of the circle upon its equality to a right-angled triangle, which has for its sides the radius and circumference. The equation of the pyramidal bodies, upon their being the third part of a parallelepiped of the same height and basis, and all other bodies, even the sphere itself may be resolved into pyramidal bodies, either polyeders or curves. The equation of lines is principally founded upon the 47th Prop. of 1st Book of *Euclid*.

Euclid, and originally upon like triangles. So much for the Elementary Theorems.

3. The third part of this simple or elementary Geometry, relates to the Corollaries that flow from it: these Corollaries relate to the properties of *Isooperometrical Figures*, in which the measure of bodies is carried as far as it can go; and here it is, that incommensurable quantities indeed show us the utmost bounds of Geometry, by discovering not only *incommensurable magnitudes to us*, i. e. such as have no common measure, but even such as are absolutely *unmeasurable*.

After this abstract theory of speculative Geometry, the Author proceeds to the practical part.

And first, the more to facilitate this practice, he shews the two principal methods we have for an easy abridgment of the Calculation; i. e. the true way and means of extricating and delivering it from incommensurable quantities and fractions, and even from all the higher and more difficult operations, such as multiplication and division, the exaltation of powers, and extraction of roots: And these are the logarithms express'd in very high numbers, that procure us this double advantage; and this either by reducing all the operations to simple addition and subtraction, or by raising all the numbers to a common denominator, which causes the fractions to vanish, or by furnishing us with roots, that approach very near the surd or incommensurable ones.

He, after this, instructs the Reader in the knowledge and use of the common measures,

and instruments that are necessary for measuring, such as the Compass of proportion, &c. and all others included in the Case of mathematical instruments.

Lastly, He comes to the measure of the things themselves, under the names of *Longimetry*, *Planimetry*, *Stereometry*, &c. and to all the other usual methods of doing this, such as *Ichnography*, *surveying*, *measuring*, *gauging*, &c.

After having thus given a perfect System of plain Geometry, he next proceeds to that which is more complex, and that commonly bears the title of the doctrine of *Conick Sections*; of which he also delivers the entire system, tho' in a less compass. He begins first with the Sciences containing the several geometrical methods, *i. e.* *Calculation*, *Analogy*, and *Equation*; all which commonly go by the name of the *numerical* or *calculatory* Sciences; which are three in number, *viz.* *Arithmetick*, *Algebra*, and *Analysis*. For, in treating the plain Geometry, he rather gave the first Elements of these Sciences, than the Sciences themselves; which indeed was sufficient there. But in the higher and more compound Geometry, where all the *Conick Sections*, and their several complex properties are consider'd, there's wanting a deeper and higher calculation; here occurring indeterminate quantities of all sorts, complex expressions, and equations of all degrees.

Arithmetick has two parts; the one of which may be term'd learned, (being more abstruse and difficult,) which is that of Geometers; and the other the common and vulgar, that contains all the practical Rules of use in common life;

life; such as the *Rule of Three*, simple and compound, direct and inverse; the rule of *Fellowship*; that of *false Position*, together with a great number of others, concerning Annuities and Interest, foreign Exchanges, heterogeneous Species, and the different values of Coins.

Algebra consists also of two parts, *viz. Literal Arithmetick*, and Numerical Analysis. To the first part belongs the calculation of signs; where that of the sign less (which usually at first creates so much trouble and confusion) is perfectly clear'd, as also the calculation of complex quantities; but especially Sir *Isaac Newton's* famous *Formula* for the exaltation of powers, and his ingenious calculation of Exponents, by the means of which, the complex calculation of powers is reduced to the simple calculation of logarithms.

The numerical Analysis (or the small Analysis, as 'tis sometimes term'd) composes the second part of this *Algebra*, and is perhaps a treatise of as great variety, and made here as amusing and entertaining to read, as *Algebra* has been generally deem'd dry and difficult. The Author has added to it several curious arts; that depend upon *Algebra*. And first we find the analysis of Numbers, their generation, their properties, their magick, and all their other pretended mysteries. After this is placed, the *art of resolving problems*: And this is follow'd with a treatise of *mathematical recreations*, that contains several curious problems; as that of the *ass* and the *mule*; that of *the iron nails in a horse-shoe*; that of *the origin of tric-trac*, and *the game of Chess*; that of the time that was necessary to people the Earth, and of the number

ber of its present Inhabitants, and that of those who have died since its first being inhabited, &c. Next to this, is a treatise of *the art of Combinations* : This is one of the most simple, yet most beautiful Theories, the mind of man has yet invented, and the most fruitful in new discoveries. Nothing can more enlarge, or subtilize and refine the mind, than that inexhaustible fund and variety, we can give even the most simple things, by the means of permutation and combination.

The art of *cypbering* and *decypbering*, which comes next, may be said to be a new art, in the *algebraical* manner it is here proposed, and the light it is here placed in. To conclude ; The Author's *Algebra* is, perhaps, one of the most compleat and perfect Treatises, contain'd in this Volume.

The *complex Analysis*, or (as it is sometimes call'd) *the great Analysis*, or *the art of Equations*, succeeds immediately to this. This is equally perfect with the former, either for the resolution, or the composition of Equations, of all degrees and dimensions. From thence he proceeds to the theory and geometry of the *Conick Sections*, which he considers in a very new light ; insomuch that several persons who have read his book, judge this one of the best parts thereof.

He derives all the properties of the *Conick Sections*, from the double figure of the Cone, which is circular in its breadth, and rectilinear in its length ; and clearly shews, that according as the Cone is cut, the figures which result thence, partaking more or less of this rotundity,

or of this rectitude, have such specifical properties, and must come out, either elliptical, parabolical, or hyperbolical.

To the geometry of *Conick Sections*, is added a treatise of *Conoids*, which are bodies that have the figure of a *Conick Section*; as the *Sphere* has the figure of a *Circle*; the *Ellipsoid*, the figure of an *Ellipsis*, &c.

Then he proceeds to the consideration of what they call the *Loci geometrici*, the *geometrical Places*, which make one of the most sublime speculations in Geometry; but which are here render'd extreme easy and obvious. He then gives a treatise of the *true Construction of Equations*, with another of *indetermin'd and determin'd Problems*; and concludes this part of his noble work, with giving us both an organical and geometrical description of the *Conick Sections*.

The doctrine of *Fluxions*, or the *transcendent Geometry*, as the Foreigners term it, which concludes this work, is both too large a subject, and one too important, to be contain'd within the narrow bounds of the present Article, which has already run its full length. We must therefore refer the account thereof to another Journal.





ARTICLE XIX.

G. GUL. LEIBNITII Principia Philosophiæ more geometrico demonstrata, &c.

That is,

Mr. G. LEIBNITZ's Principles demonstrated in the Method of Geometers, &c.
By M. G. HANSCHIUS, Counsellor to the EMPEROR. Printed at Frankfort and Leipfick, for Peter Conrad Monath.
 In 4to, pagg. 188.

HAVING in Art. XXVIIth of the fourth Volume, for the Month of *October* last, given Mr. *Leibnitz's* new System of the Laws of Union of Soul and Body; and having then promised to give, in a following Journal, the other part of his new philosophy, containing his principles, relating to the mundane or intellectual System in general; we now take the opportunity of doing it. The whole will take up two Articles; one of which shall be contain'd in this, and the other in the next Journal. His notions and system having made so much noise of late, and yet being here but very little known, and the accounts hitherto given

ven of them, chiefly taken from the writings of his adversaries ; this Summary of them, in his own words, will (we doubt not therefore) be the more acceptable to the publick.

We shall content ourselves with giving only the principles themselves, without any of the proofs brought to confirm them ; since the doing that would take up much more room, than such an Article as this admits of. Those that would be further satisfied as to the proofs, need only consult the book, the title whereof we have prefix'd to this Article, where they will find all that has yet been advanced on this subject.

As not only several of the *notions*, but even the *terms* here used are new ; we are therefore obliged to use the same liberty we did in the other Article of his *Laws of Union of Soul and Body* ; and having no words as yet to answer them in our language, use only those of the original.

S E C T I O N

Monas, de quâ dicemus, non est nisi substantia simplex; quæ in composita ingreditur. Simplex dicitur, quæ partibus caret.

II. Necessè autem est, dari substantias simplices, quia dantur composita ; neq; enim compositum est nisi aggregatum simplicium.

III. Ubi non dantur partes, ibi nec extensio, nec figura, nec divisibilitas locum habet. Atque Monades istæ sunt veræ Atomî naturæ, &, ut verbo dicam, Elementa rerum.

IV. Ne-

IV. Neque etiam in iis metuenda est dissolutio, nec ullus concipi potest modus, quo substantia simplex naturaliter interire potest.

V. Ex eadem ratione non datur modus, quo substantia simplex naturaliter oriri potest, quoniam non aliter nisi per compositionem formari posset.

VI. Imò asserere licet, Monades nec oriri, nec interire posse, nisi in instanti, hoc est, non incipere posse nisi per creationem, nec finire nisi per annihilationem, cum è contrario composita incipiant ac finiantur per partes.

VII. Nullo etiam modo explicari potest, quomodo Monas alterari aut in suo interiori mutari queat per creaturam quandam aliam, quoniam in ea nihil transponere, neq; ullum motum internum concipere licet, qui excitari, dirigi, augmentari aut diminui possit, quemadmodum in compositis contingit, ubi mutatio inter partes locum habet. Destituuntur Monades fenestris, per quas aliquid ingredi aut egredi valet. Accidentia non egrediuntur ex substantiis, quemadmodum alias species Scholasticorum. Atque adeò neq; substantia neq; accidens in Monadem forinsecus intrare potest.

VIII. Opus tamen est, ut Monades habeant aliquas qualitates : aliàs nec Entia forent.

IX. Imò opus est, ut quælibet Monas differat ab alia quacunque. Neq; enim unquam dantur in natura duo Entia, quorum unum ex esse convenit cum altero, & ubi impossibile sit quandam

dam reperire differentiam internam aut in denominatione intrinseca fundatam. Quod si substantiæ simplices qualitatibus non differrent; nulla etiam in rebus mutatio observari posset: quoniam, quod in composito reperitur, aliundè quam ex simplicibus ingredientibus resultare nequit. Et si Monades qualitatibus destituerentur, nec una ab altera distingui posset, quoniam eadem nec quantitate differunt: consequenter si plenum supponatur, locus quilibet in motu non reciperet nisi quod æquivaleret ei, cui succederet, & unus rerum status indiscernibilis foret ab altero.

X. Assumo etiam tanquam concessum, quod omne Ens creatum sit mutationi obnoxium, & consequenter etiam Monas creata; imò etiam quod mutatio sit in unaqualibet continua.

XI. Sequitur ex hæcenus dictis, mutationes naturales Monadum à principio interno proficisci, propterea quod causa externa in ejus interiorius influere nequit. Et generaliter adfirmare licet, vim non esse nisi principium mutationum.

XII. Opus est etiam, ut præter principium mutationum detur quoddam Schema ejus, quod mutatur, quod efficit, ut ita dicam, specificationem ac varietatem substantiarum simplicium.

XIII. Involvere istud debet multitudinem in unitate aut simplici. Omnis enim mutatio naturalis cum per gradus fiat, aliquid mutatur, & aliquid remanet, consequenter in substantia simplici datur quædam pluralitas affectionum ac relationum, quamvis partibus careat.

XIV.

XIV. Status transiens qui involvit ac repræsentat multitudinem in unitate seu substantia simplici, non est nisi istud, quod Perceptionem adpellamus, quam probè distinguere debemus, ab Apperceptione seu Conscientia, quemadmodum in sequentibus patebit. Atq; in hoc lapsi sunt Cartesiani, quod pro nihilo reputaverint perceptiones, quarum nobis non sumus conscii. Propter hanc quoq; rationem sibi persuaferunt, solos Spiritus esse Monades, nec dari Animas brutorum, nec alias entelechias, & cum vulgo longum stuporem cum morte rigoroſe sic dicta confuderunt: undè porrò in præjudicium Scholasticorum de animabus prorsus separatis prolapsi, & ingenia perversa in opinione de mortalitate animarum confirmata sunt.

XV. Actio principii interni, qua fit mutatio seu transitus ab una perceptione ad alteram, Appetitus adpellari potest. Verum equidem est, quod appetitus non semper prorsus pervenire possit ad omnem perceptionem, ad quam tendit; semper tamen aliquid ejus obtinet, atque ad novas perceptiones pervenit.

XVI. Ipsimet experimur multitudinem in substantia simplici, quandoquidem deprehendimus, minimam cogitationem, cujus nobis conscii sumus, involvere varietatem in objecto. Omnes itaque, qui agnoscunt, animam esse substantiam simplicem, hanc multitudinem in Monade admittere debent, atq; BÆLIUS eâ in re difficultates facessere non debebat, quemadmodum fecit in suo Dictionario, articulo *ROSARIUS*.

XVII.

XVII. Negari tamen nequit, perceptionem, & quod indè pendet, per rationes mechanicas explicari non posse, per figuras & motum. Quod si fingamus, dari machinam, quæ per structuram cogitet, sentiat, percipiat; non obstat, quo minus, iisdem proportionibus retentis, sub majore mole construi concipiatur, ita ut in eam aditus nobis concedatur, tanquam in molendinum. Hoc supposito, intus nil deprehendemus nisi partes, se mutuo impellentes, nec unquam aliud quicquam, per quod perceptio explicari queat. Hoc itaque in substantia simplici, non in composita seu machina quærendum. Imò etiam præter istud in substantia simplici non reperietur aliud, hoc est, præter perceptiones earumque mutationes in ea nil datur: Atque in hoc solo consistere debent omnes actiones internæ substantiarum simplicium.

XVIII. Nomen Entelechiarum imponi posset omnibus substantiis simplicibus seu Monadibus creatis. Habent enim in se certam quandam perfectionem (*ἔχουσι τὴν ἐντελέειαν*) datur quædam in iis sufficientia, (*αὐτάρκεια*) vi cujus sunt actionum suarum internarum fontes, quasi automata incorporea.

XIX. Quod si Animam adpellare libet, quicquid perceptionem & appetitum habet in sensu generali, quem modo explicavimus; omnes substantiæ simplices aut Monades creatæ adpellari possent Animæ. Epimvero cum apperceptio aliquid amplius importet quam simplicem quandam perceptionem: Consultius est, ut nomen generale Monadum & Entelechiarum sufficiat substantiis simplicibus, quæ simplici perceptione
gau-

gaudent, & Animæ appellantur tantummodo istæ, quarum perceptio est magis distincta & cum memoria conjuncta.

XX. In nobis enim ipsis experimur statum quendam, in quo nihili recordamur, nec ullam perceptionem distinctam habemus, veluti cum deliquio animi laboramus, aut quando somno profundo absq; insomnio oppressi sumus. In hoc statu, Anima quoad sensum non differt à simplici Monade. Sed cum status iste non perderet, aliquid amplius sit necesse est.

XXI. Atque indè non sequitur, quod tunc substantia simplex careat omni perceptione. Fieri hoc nequit per rationes modo dictas : neque enim perire, nec sine omni variatione subsistere posset, quæ aliud esse nequit quam ipsius perceptio. Enimverò, quando ingens adest exiguarum perceptionum multitudo, ubi nihil distincti occurrit, mens stupet, quemadmodum in gyrum aliquoties celeriter acti vertigine corripi-mur, qui attentionem evanescere facit, ita ut nihil distinguere valeamus. Istiusmodi statum ad tempus animalibus mors conciliare valet.

XXII. Et quemadmodum omnis præsens substantiæ simplicis status naturaliter ex præcedente consequitur, ita ut præsens sit gravidus futuro :

XXIII. Ita quoque cum evigilantes ab isto stupore perceptionum nostrarum conscii simus, necesse omnino est, ut aliquas immediatè antè habuerimus, quamvis earum conscii non fuerimus. Etenim perceptio naturaliter non oritur nisi ex alia perceptione, quemadmodum motus naturaliter non oritur nisi ex motu,

XXIV,

XXIV. Apparet indè, nos, quando nihil distincti &, ut ita loquar, sublimis ac gustus altioris in nostris perceptionibus habemus, in perpetuo fore stupore. Atq; is Monadum nudarum status est.

XXV. Videmus etiam, naturam dedisse animantibus perceptiones sublimes, dum iis organa concessit, quæ complures radios luminis aut complures undulationes aëris colligunt, ut per unionem fiant magis efficaces. Simile quid in odore, sapore & tactu, forsitan in aliis etiam sensationibus benè multis, sed nobis incognitis, occurrit: Atq; mox explicabo, quomodo, quod in animâ accidit, repræsentet illud, quod fit in organis.

XXVI. Memoria speciem Consecutionis supeditat animabus, quæ rationem imitatur, sed ab ea distingui debet. Videmus ideò, animantia, dum percipiunt objectum, quod ipsa ferit, & cujus similem perceptionem antea habuere, per repræsentationem memoriæ exspectare, quod eidem in perceptione præcedente jungebatur, & ad sensationes ferri similes iis, quas tum habuerant. E. gr. Quando baculus monstratur canibus, doloris, quem ipsis causatus est recordantur, clamant & fugiunt.

XXVII. Et imaginatio fortis, quæ ipsos ferit ac movet, vel à magnitudine, vel a multitudine perceptionum præcedentium proficiscitur. Interdum enim idem est impressiois fortis, uno ictu factæ, effectus, qui diuturni habitus aut multarum perceptionum mediocrium, sæpiùs repetitarum.

XXVIII.

XXVIII. Homines bestiarum instar agunt, quatenus Consecutiones perceptionum, quas habent, non nisi à principio memoriæ pendent, & instar Medicorum empiricorum agunt, qui simplici praxi absque theoria utuntur. Et nos non nisi empirici sumus in tribus actionum nostrarum quartis, e. g. Quando lucem diei crastini exspectamus, empiricè agimus, propterea quod constanter ita factum fuit. Soli Astronomi per rationem judicant.

XXIX. Enimverò cognitio veritatum necessariorum & æternarum est id, quod nos ab animantibus simplicibus distinguit, & rationis ac scientiarum compotes reddit, dum nos ad cognitionem nostri atq; DE I elevat. Atque hoc est, istud, quod in nobis Anima rationalis sive Spiritus appellatur.

XXX. Cognitioni veritatum necessariorum & earum abstractionibus acceptum referri debet, quod ad actûs reflexos elevati sumus, quorum vi istud cogitamus, quod Ego appellatur, & hoc vel istud in nobis esse consideramus. Et indè etiam est, quod nosmet ipsos cogitantes de Ente, de substantia cum simplici tum composita, de immateriali & ipso DEO cogitemus, dum concipimus, quod in nobis limitatum est, in ipso sine limitibus existere. Atque hi actus reflexi præcipua largiuntur objecta ratiociniorum nostrorum.

XXXI. Ratiocinia nostra duobus magnis principiis superstructa sunt. Unum est principium contradictionis, vi cujus Falsum judicamus, quod con-

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contradictionem involvit, & Verum, quod falso
opponitur vel contradicit.

XXXII. Alterum est Principium rationis sufficientis, vi cuius consideramus, nullum factum reperiri posse verum, aut veram existere aliquam enunciationem, nisi adsit ratio sufficiens cur potius ita sit quàm aliter, quamvis rationes istæ sæpissimè nobis incognitæ esse queant.

XXXIII. Quando veritas necessaria, ratio reperiri potest per analysin, dum eam resolvimus in ideas & veritates simpliciores, donec ad primitivas perventum fuerit.

XXXIV. Hoc pacto apud Mathematicos theoremata speculationis & canones praxeos reducuntur per analysin ad definitiones, axiomata & postulata.

XXXV. Et dantur tandem Ideæ simplices, quarum definitiones dare non licet. Dantur etiam Axiomata & Postulata, aut verbo Principia primitiva, quæ probari nequeunt, nec probatione indigent, atque ista sunt enunciationes identicæ.

XXXVI. Enimverò Ratio sufficiens reperiri etiam debet in veritatibus contingentibus vel facti, hoc est, in serie rerum, quæ repetitur in universo creaturarum, ubi resolutio in rationes particulares progredi posset in infinitum, propter immensam rerum naturalium varietatem & divisionem corporum in infinitum. Datur infinitudo figurarum & motuum præsentium atque præteritorum, qui ingrediuntur in causam efficientem scripturæ meæ præsentis, & infinitudo

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exiguarum inclinationum ac dispositionum animæ meæ, præsentium atque præteritarum, quæ ingrediuntur in causam finalem.

XXXVII. Et quemadmodum tota hæc series non nisi alia contingentia anteriora involvit, quorum unumquodq; simili analysi opus habet, ubi rationem reddere voluerimus, progressus nil juvat : Necessè est, rationem sufficientem seu ultimam extra seriem contingentium reperiri, quantumvis infinita ponatur.

XXXVIII. Propterea quoque ratio ultima rerum in substantia quadam necessaria contineri debet, in qua series mutationum non nisi eminenter existat, tanquam in fonte suo.

XXXIX. Jam cum substantia ista sit ratio sufficiens omnis istius seriei, quæ etiam prorsus connexa est; non nisi unus datur DEUS, atque hic DEUS sufficit.

XL. Judicare etiam licet, quod substantia ista suprema, quæ est unica, universalis & necessaria, cum nihil extra se habeat, quod ab ea non dependeat, & simplex rerum possibilium series existat, limitum capax esse nequit, & omnem realitatem possibilem continere debet.

XLI. Unde sequitur, DEUM esse absolute perfectum, cum perfectio non sit nisi magnitudo realitatis positivæ præcisè sumata, sepositis rerum limitationibus.

XLII. Sequitur hinc etiam, creaturas habere perfectiones suas ab influxu DEI; sed imperfectiones à propria natura, essentiæ sine limitibus

tibus incapaci. In eo enim à DEO distinguuntur.

XLIII. Verum etiam est, in DEO non modò esse fontem existentiarum, verum etiam essentiarum, quatenus reales sunt, aut ejus, quod in possibilitate reale est. Propterea Intellectus DEI est regio veritatum æternarum aut idearum, unde dependent; & sine ipso nihil realitatis foret in possibilitatibus, & nihil non modo existeret, sed nihil etiam possibile foret.

XLIV. Etenim opus est, ut, si quid realitatis in essentiis aut possibilitatibus, aut potius in veritatibus æternis fuerit, hæc realitas fundetur in aliqua re existente & actuali, & consequenter in existentia Entis necessarii, in quo essentia includit existentiam, aut in quo sufficit esse possibile, ut sit actuale.

XLV. Ita DEUS solus (seu Ens necessarium) hoc privilegio gaudet, quod necessario existat, si possibile est. Et quemadmodum nihil possibilitatem ejus impedit, quod limitum expers, nec ullam negationem, consequenter nec contradictionem involvit, hoc unum sufficit ad cognoscendam existentiam DEI à priori. Nos eam quoq; probavimus per realitatem veritatum æternarum.

XLVI. Enimverò eandem jam probabimus à posteriori, quia scilicet res contingentes existunt, quæ rationem ultimam seu sufficientem habere nequeunt, nisi in Ente necessario, quod rationem existentiae suæ in seipso habet.



ARTICLE XX.

A DISSERTATION on 1 Cor. XV. 29.
Or, An Enquiry into the Apostle's meaning there, of being baptized for the Dead. Occasion'd by the Honourable and learned Author of the Fortuita Sacra his Interpretation thereof, printed in Art. 34. of the Third Volume of this Journal, for the Month of May last: Giving a new Explication of this much-controverted Text.

In a LETTER to the Author of the Republick of Letters.

S I R,

THE following Dissertation on 1 Cor. XV. 29. was occasion'd by your Extract out of the *Fortuita Sacra*, and was drawn up for my own private use: But as you have lately declar'd that some assistance wou'd be acceptable to you; if you think this will be of any service to the publick, you may give it a place in your Journal.

THE

THE great fault which, I apprehend, has run thro' almost all the Interpretations of this difficult text, has been the little regard they seem to have had to make the reasoning of the Apostle appear clear and strong, and thereby weak'ning and enervating his argument. And I cannot think the very ingenious and learned Author of the *F. S.* is entirely free from this fault: For tho' the sense he gives it, be entirely agreeable to a pretty common and natural meaning of the original words, yet it seems no way answerable to that justness, that force and grandeur of reasoning, which is so conspicuous in the writings of this Apostle, and particularly in this chapter.

The occasion of the Apostle's meaning being so often, and so greatly mistaken, seems to me to be this: That they have almost universally thought, and even taken for granted, that the *οἱ βαπτίζοντες* and the *τῶν νεκρῶν* relate to different persons; and that those who are call'd the *baptized*, are not the same with those who are afterwards call'd the *dead*; Which supposition must of consequence lead them into a variety of odd imaginations, concerning this custom of baptizing for the dead, and the use and intent of it.

As there is nothing in the text which necessitates, or even countenances the referring it to different persons; so we have no assurance from history, that such rites and customs as these Interpretations suppose, were in use in the Apostle's time; tho' a misunderstanding of this text, might afterwards introduce them. On the contrary, we have reason to suppose that the Apostle, who was no encourager of unnecessary

cessary rites, would not in any wise promote, or argue from such mean insignificant customs, as these pretended ones are.

I cannot therefore but be of opinion, that the *baptized*, and the *dead*, ought to be referr'd to the same persons. And there are, I confess, several Interpretations of the words, which are founded on this supposition; but they are many of them so mean and trifling, and the best of them so ill-grounded, that they are scarce worthy to be mention'd, or confuted. As the turn which I would give the words, is, as far as I can find, entirely new; so I am persuaded, that it will appear easy and natural, altogether pertinent to the Apostle's design and argument, and agreeable to the usual sense and acceptation of the original words.

By the *baptized for the dead*, then, I would suppose are meant those, whose Baptism or profession of Christianity would be the occasion of their death; *Those*, whose lot it was to dye as Martyrs for that Religion which they believed and profess'd. And the expression which the Apostle here uses, has a very near similitude with some other passages of the same Apostle, which must necessarily be interpreted in this sense. Thus he says, that they [the Apostles] were *appointed to death*, 1 Cor. iv. 9. and that they were *deliver'd unto death for Jesus sake*; 2 Cor. iv. 11. And indeed, the original words seem directly to point out this sense and meaning to us. *Ἐπεὶ ἡ ποιήσασιν οἱ βαπτίζοντες ὑπὲρ τῶν νεκρῶν, εἰ ὅπως νεκροὶ οὐκ ἐγείροντο, ἢ καὶ βαπτίζοντες ὑπὲρ τῶν νεκρῶν*; which, literally render'd, are; *Alioquin quid facient baptizati pro mortuis, si omnino mortui non resurgent? Et quorsum baptizantur pro mor-*

mortuis ? “ Else what shall the baptized for the
 “ dead do, if the dead universally rise not ?
 “ And why are they baptized for the dead ? ”
 Or, as ’tis render’d in an old translation of the
 Bible ; “ Else what shall they do, who are bap-
 “ tized for dead, if the dead rise not at all ;
 “ why are they then baptized for dead ?

Agreeable to this Interpretation, the Apo-
 stle’s argument, *What shall they do, who are bap-
 tized for dead !* if *ἡ μίμνησκον* be taken passively,
 will be, What shall become of those who are
 baptized for dead, if the dead rise not at all ?
 What shall be their portion ? What reward will
 they have of their labour and obedience ? Can
 we think that those who have spent their Lives
 in the service, and at last painfully and shame-
 fully laid them down before their time for the
 Cause of their Saviour, shall be entirely neglect-
 ed by him, and have nothing but their pains
 and afflictions for their recompence ? Or if *ἡ
 μίμνησκον* be taken actively, (as I think it ought)
 the meaning will be, What shall they do, who
 are baptized for dead ? What shall they resolve
 upon ; what course of action shall they take, if
 the dead rise not at all ? Suppose their time of
 tryal come ; and imagine it put to their choice,
 whether they would renounce their Saviour, and
 enjoy longer life, and a multitude of happy
 days ; or else hold to him, and be that moment
 depriv’d of life and happiness ! what should they
 do in this case ? Let them put it to themselves,
 and consider whether it would not be egregious
 folly, to throw away their lives for nothing,
 and be thoroughly ruin’d, without a recom-
 pence. And *why then are they baptized for dead ?*
 Why are any so foolish, as to enter themselves
 by Baptism into a Religion, which (in all pro-
 bability)

bability) will be the occasion of their death, if the dead rise not at all? Why will they run such a desperate hazard, where they are sure there is nothing to be got by it; and cut themselves off at once from all hopes of life and happiness?

Thus, I think, the Apostle's argument appears altogether just, strong and conclusive: And I don't doubt, but this Interpretation will be found to be as pertinent to the Apostle's purpose, and to the scope and design of the chapter, and will receive fresh light and confirmation from thence.

The design of the Apostle, in this chapter, is (evidently) to vindicate the doctrine of the *Resurrection of the Dead*, against the false reasonings of some (perhaps *Sadducean Jews*) who had drawn a part of the *Corinthians* into a disbelief of it. It consists of two parts. In the beginning of the chapter, (as far as ver. 22.) he argues with them upon Christian principles for the doctrine of the Resurrection: In the other part of it, he answers the objections, which the adversaries of the doctrine had urg'd against it. The text under consideration lying in the former part of the chapter, I need only explain that a little, in order to shew its connexion and dependance.

As the *Corinthians* profess'd themselves to be yet Christians, notwithstanding their doubts of the Resurrection, 'twas only necessary to argue with them upon the principle of that Faith in which they stood. And there were two consequences which follow'd from the denial of the Resurrection, which were both very unreasonable

able and absurd : For, *if the dead rise not at all*, it manifestly follow'd from thence, that *neither is Christ risen*, nor that any of his Followers should be raised from the dead : Both which suppositions the Apostle shews to be, first, directly *false* ; and then, ridiculously *absurd*.

He begins his discourse very judiciously, with a confirmation of Christ's Resurrection, to ver. 12. ; then shews them the absurdity of their disbelief of it, to ver. 18. ; then proves the resurrection of others, to be a consequence of Christ's Resurrection, to ver. 29. : And lastly, shews the folly and absurdity of their being Christians, without a belief of their own resurrection from the dead.

' The doctrine of Christ's being *risen from the dead*, is a doctrine (says the Apostle) which I have already preach'd, and you receiv'd ; and which is confirm'd to us by many infallible proofs. For he was not only seen (after his resurrection) by some particular disciples apart from the rest, but by the twelve, and even by all the Apostles at the same time : Nay, he was *seen of above five hundred brethren at once*, the greater part of whom do yet remain witnesses of it : And *last of all, he was seen of me also*. And how absurd then is it for some of you to say, *there is no resurrection of the dead* ? For if there be absolutely *no resurrection of the dead*, then *is Christ not risen* ; and if *Christ be not risen*, then our preaching is not only vain and useless, but we are also found false witnesses of God ; because we have testified of God, that *he raised up Christ* ; whom he raised not up, if

‘ if so be *the dead rise not* : And *your faith is*
 ‘ in like manner *vain* ; for ye are yet in your
 ‘ *sins*, and liable to the punishment due to
 ‘ them.

‘ But farther ; If there be no Resurrection
 ‘ of the dead, it not only follows that Christ
 ‘ is not risen, but likewise that none of his Fol-
 ‘ lowers shall be raised from the dead : And if
 ‘ this be the case, all those holy persons who
 ‘ have already died in the belief of the Gospel,
 ‘ and the expectation of a glorious resurre-
 ‘ ction, are disappointed in their pious hopes,
 ‘ and are entirely lost as to any advantages they
 ‘ shall receive from Christ. And we are all of
 ‘ us so far from receiving any benefit from
 ‘ Christ in this life, that the self-denials, af-
 ‘ flictions and persecutions, which we bring
 ‘ ourselves under on his account, must render
 ‘ us the most miserable of men, if we have no
 ‘ hope of any advantage from him in another
 ‘ life.

‘ But not to dwell any longer at present on
 ‘ such uncomfortable considerations : We have
 ‘ the utmost certainty, as I have shewn you,
 ‘ that *Christ is risen from the dead* ; and if so,
 ‘ there is a like certainty, that his Followers
 ‘ too shall be raised : For, as the first-fruits are
 ‘ a sure earnest of an approaching harvest ; so
 ‘ is the Resurrection of Christ, who is the
 ‘ first-born from the dead, a certain pledge that
 ‘ his brethren and followers shall be raised, *eve-*
 ‘ *ry man in his own order*, at the glorious har-
 ‘ vest of the *resurrection of the just*. And as
 ‘ ’tis the design of that Redemption, which
 ‘ Christ (the second *Adam*) hath procur’d for
 ‘ us, to repair all those ruins and losses which
 ‘ the apostacy of the first hath brought on our
 ‘ natures ;

natures ; so 'tis evident, that that death which came upon us as the consequence of *Adam's* sin, must be taken away by the obedience and death of Christ, in the resurrection of the dead. And as that Kingdom and Dominion, which was given him by the Father, was put into his hands with this commission, and for this end, that he might *put down all other rule, and authority, and power* ; so he cannot have executed the design of his Government, nor *deliver up the kingdom to God*, till he *hath brought all its enemies* into subjection to it, and particularly till its last and great enemy be destroy'd, by the resurrection of the dead.

From all these considerations, it evidently appears, that the Resurrection of Christians is a direct consequence of Christ's being risen from the dead : And if it were not so, it would be a most absurd and foolish thing, for us to continue to be Christians ; For then not only those who are *fallen asleep in Christ*, are perish'd, and all that are alive are the most miserable of men, as I have already shewn you ; but, to pursue the same argument farther, there are many of us, whose profession of Christianity will (one time or another) be the occasion of their being put to a cruel and untimely death ; And what shall such do in that case ? Shall they give up their lives, and all the dear enjoyments of them ; or renounce their Saviour, from whom they have nothing that they enjoy or expect ? And how foolish then is it for any, to enter themselves by Baptism under the Christian name, when in all probability this will be their lot ; They will lose their lives on this account, and receive

' ceive no benefit from him, for whose sake
 ' they do it? And why then do we all of us,
 ' by being Christians, expose ourselves to this
 ' fate, since none knows but it may be his own,
 ' if we *have no hope from Christ*? For my own
 ' part, I am so hated, afflicted and persecuted,
 ' that I am every day of my life in the utmost
 ' danger of death; so as that it may be even
 ' said, *I dye daily*: And particularly, to what
 ' purpose did I suffer myself to be exposed to
 ' *wild beasts at Ephesus, if the dead rise not*?
 ' In a word; If there be no Resurrection of
 ' the dead, the best method we can take, will
 ' be, freely to enjoy all the innocent pleasures
 ' and entertainments of life; and the best ma-
 ' xim we can go by, will be, *Let us eat and*
 ' *drink, for to-morrow we dye.*'

Thus, I think, this discourse of the Apostle
 appears to be a very close and strong chain of
 reasoning. The only thing that now remains,
 is, to reconcile my Interpretation of this text,
 with the meaning of the original words.

This seems to be the great difficulty, which
 the Criticks on this passage have most labour'd
 at, and for which they have ransack'd almost
 all the *Greek* writers, profane as well as sacred:
 But as my Interpretation of it agrees exactly
 with the most usual and common acceptation
 of the original, I need only produce a few of
 the many places in the New Testamen, where
 they are used in the same sense. Indeed, the
 expression of the Apostle appears so strong and
 natural, that I cannot think how he could have
 express'd the same thought with the same force
 and conciseness any other way: And this were
 even almost enough to justify the meaning I
 have

have put on it, tho' the words were not to be found with the same acceptation any where else: Yet as they are to be met with in all parts of the New Testament, it will be proper to mention some of them.

The word βαπτίζομενοι, I take in its natural and literal sense, not in any figurative or metaphorical: It refers to the Ordinance of Christ, by which persons are initiated into the profession of Christianity itself. And thus likewise the word νεκρῶν, I take not in any allegorical sense, such as being *dead to sin*, or the like; but in its proper and literal one, as death signifies a separation betwixt soul and body.

The principal word which will need explication, is the preposition ὑπὲρ: This, I apprehend, when used with a Genitive case, generally denotes some cause, occasion, reason, design or end. Thus 'tis used in the text: The cause, the occasion, the reason of their death, was their being *baptized*. And thus 'tis used in all those places, where Christ is said to have *died*, to have *given*, to have *offer'd* himself for us, ὑπὲρ ἡμῶν; *Eph. v. 2. 25. 1 Thess. v. 10. Tit. ii. 14.* to have *died* for our sins, ὑπὲρ τῶν ἀμαρτιῶν, *1 Cor. xv. 3.* to have *died* for the ungodly, and for sinners, ὑπὲρ ἀσεβῶν καὶ ἀμαρτωλῶν, *Rom. v. 6.* And the *death* of Christ, was the reason and cause of our Redemption, of the Forgiveness of our Sins, of the Salvation of Sinners.

Perhaps it may be here said, That the death of Christ was not only the reason and cause of our Redemption; but our Redemption was likewise the *reason* and *cause*, the *motive* and *design* of Christ's dying: Whereas it cannot be said, that death and martyrdom was the design
and

and end of Christians being baptized ; and therefore there is a considerable difference in the expression.

I shall not answer here, with *Socinus*, that the particle *ὡς* never signifies an impulsive, but always a final cause : Nor shall I maintain, that Christians did intend, and aim at their own martyrdom, by their Baptism : Tho' indeed, in some of the first ages, one was so certain and almost immediate a consequence of the other, that many, when they openly proclaim'd themselves to be Christians, by their being baptized, may be fairly said by that action to have aim'd at the Crown of Martyrdom ; and that others deferr'd their Baptism to old age, or a death-bed, purely to avoid it. Not to insist upon this ; I would only produce some Scriptures, where I apprehend this preposition signifies only a final cause. Thus perhaps 'tis used in those places, where we are commanded to pray one for another ; *ευχαριστεῖτε ἑαυτοὺς ἀλλήλων*, *Jam. v. 16.* To pray for all men, for Kings, and for all in authority ; *ὑποτάσσονται ὡς τῷ κυρίῳ, ὡς τῷ κράτι, ὡς τοῖς ἀρχαῖς*, *ἑαυτοῖς*, *1 Tim. ii. 1.* To pray for them which despitefully use us ; *ὡς τῶν ἐπηρεαζόντων, Luke vi. 28.* And in all other places, where the signification of the verb is any thing neutral. For I cannot apprehend, that those that despitefully use us, *ἑαυτοῖς*, are mention'd as the impulsive, but only as the final cause of our prayers. But passing this ; 'tis certainly thus us'd where Christ says of *Lazarus*, that his sickness was not unto death, but for the glory of God ; *ὡς τῇ δόξῃ τοῦ πατρὸς, John xi. 4.* It was not the glory of God, which was the cause of his sickness ; but his sickness was the occasion of God's being glorified. Thus likewise 'tis us'd where

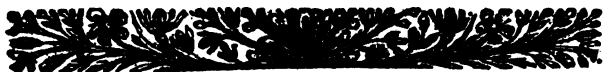
where *Paul* says of himself, that he was the prisoner of Christ for the *Gentiles*, ὑπὲρ τῶν ἑθνῶν, *Eph.* iii. 1. the *Gentiles* were not the cause, but the end for which he was the prisoner of Christ. But I need not produce any more Scriptures in proof of this; for if this particle were found always to denote an impulsive cause, it would not be the least prejudice to my interpretation of this passage; for tho' there be no motive or design with respect to the persons themselves who were baptized for the dead, yet with respect to those who persecuted them and put them to death, there was very evidently an impulsive cause, which was their being Christians. And thus this preposition is very often us'd; as where the Apostles are said to receive Apostleship for the name of Christ, ὑπὲρ τοῦ ὀνόματος, *Rom.* i. 5. and to be faithful Ministers of Christ for us, ὑπὲρ ἡμῶν, *Col.* i. 7. The impulsive cause of God's making them Apostles and Ministers of Christ was for his service, and for our good. In the same manner 'tis us'd where the Apostles are said to be in tribulation for other Christians, *Eph.* i. 13. to be afflicted and comforted for their consolation and salvation, ὑπὲρ τῆς ὑμῶν περὶ λύσεως καὶ σωρείας, *2 Cor.* i. 6. the reason why God suffered them to be afflicted, or comforted them, was for the salvation of others. But to mention no more, 'tis thus us'd in those places where Christians in general are said to suffer shame and distresses for Christ, and for his kingdom and name; ὑπὲρ Χριστοῦ, ὑπὲρ τοῦ ὀνόματος καὶ τῆς βασιλείας αὐτοῦ, *Phil.* i. 29. *Acts* v. 41. *2 Thess.* i. 5. The reason why they were afflicted and persecuted of men, was, because they were Followers of Christ; and the reason why this was permitted by

by God, was for the *Honour of Christ*, and the *Increase of his Kingdom*.

Thus the agreement of my Interpretation with the usual sense and meaning of the original words, appears to me to be clear and plain. If there be any objection lying against it, I should be glad to know what it is.

I am, SIR,

Tours, &c.



ARTICLE XXI.

A TREATISE of the AMPHITHEATRES of the Ancients. By the Marquis SCIPIO MAFFEI. Translated from the Italian, by Mr. GORDON, Author of the Itinerarium Septentrionale, and of the Lives of Pope Alexander VI. and his Son Cæsar Borgia.

ALL the curious *Connoisseurs* and *Virtuosi*, especially those who are not Masters of the *Italian Language*, will be highly pleased to see this Translation come abroad ; since it treats of a subject, which very much illustrates the *Roman grandeur* and architecture, and their magni-

magnificence and elegance in rearing up the stupendous structures of their Amphitheatres, which were by far the most costly and sumptuous buildings of any they had. The best judges of Literature, who have seen the original Treatise, assure us, that there are many valuable and new discoveries made by the Author therein, with regard to the Architectonic parts of these superb Edifices; and also that he has exposed an incredible number of mistakes, made by almost every writer, who has hitherto treated on the subject of Amphitheatres; and this with so much demonstration, that there can be no defending any more many things which even *Lip-
sius* himself, *Fontana* and others, have said on this head.

The mistakes made by *Montfaucon*, and most of the *French* Antiquaries and Architects, (in their description of Amphitheatres,) are here also, in a handsom and genteel manner, corrected; as is that wrong opinion, which hitherto has been generally so prevalent, of there being a great number of Amphitheatres to be seen almost every where, not only in *Italy*, but in the other Colonies of the *Romans* in different countries. Whereas the *Marquis Maffei* has demonstrated, that there are only three Amphitheaters in the world; namely, that of *Titus Vespasian*, call'd the *Coliseum*, at *Rome*; another at *Verona*, which goes by the name of the *Arena* there; and the third at *Capua*. And he plainly proves from the nature of the buildings themselves, and other convincing circumstances, that those other Structures resembling Amphitheaters, at *Nismes* in *Languedoc*, at *Pola* in *Istria*, and the others said to be at *Syracuse* in *Sicily*, and in the Island of *Candia*, are not

Amphitheatres in the least, but great and sumptuous Theatres only.

The Learned amongst the *English*, will see with pleasure, with how much erudition and judgment the Marquis has treated this subject in general; and the vast number of quotations, that are taken from both the *Greek* and *Roman* writers, in order to prove what is asserted by the Author, who gives an historical account of Gladiatory Games, and theatrical Shows, from their first institution; and fixes the precise Era of their establishment, and when the Amphitheatres themselves began to decay. He has also added what accounts we have about those buildings in the writings of the Fathers, in the Monkish Authors after them, even down to the present times.

The grand mistakes made by the Authors who have wrote before him, are shewn by the Marquis to have chiefly flow'd from their not examining the Amphitheatres themselves on the spot; and having rely'd on the imperfect accounts given by others; or, for not having taken the pains that was requisite to dig under ground (as he has done) even to the foundation of these structures, in order to discover the subterraneous parts thereof, and the magnificence of the *Romans* seen even there: A thing which has hitherto scarcely been attempted by any other Author, and from whence so many mistakes have happen'd in their accounts of Amphitheatres in general.

This Treatise is divided into two books; the first containing fifteen chapters; the second, sixteen, with a Summary of their Contents: To which,

which, there is a small *Appendix* annex'd, at the end of the Volume. But we shall reserve giving a more particular description of the whole, till the translation is publish'd; in which, as I am inform'd, Mr. Gordon has spar'd no pains to do justice to the valuable original.



ARTICLE XXII.

STATE of Learning.

LEIPSICK.

WE have had lately publish'd here, *Selecta Feudalia Thomashana*, in two Volumes 12°. The first Volume consists of 416 pages, and contains three Dissertations relating to the Feudal Law. In the first, the Author gives its history, as it is practis'd in Germany. According to him, the Kings of France were the first, who introduc'd the use of *Fiefs*; and they were in general use and practice in the reign of *Clovis*. The first Feudal Laws were made by the *French*; and these Laws and Customs were carried into Germany, by the Kings of France. The Author then shews, at what time, and by what persons, these Laws were afterwards reduc'd into the form and order in which they now appear.

The second Tract, is a Discourse upon *Fiefs*, in twenty-two Articles, wrote by an ancient

Author, whose name and age are both unknown. It bears the title, *De Beneficiis*. This Latin Treatise (which Mr. *Thomasius* judges, might be wrote about the twelfth Century) is very useful to inform us, what were the most ancient customs of the Empire, in the practice of the Feudal Law; tho' it often wants the assistance and illustration of a Commentary, to clear up several dark passages, and references contained therein.

The third Tract, is a Dissertation upon the origin of *Fiefs*: wherein the Author examines, at what time, among what people, and upon what foot, *Fiefs* were first establish'd.

The second Volume consists of 500 pages, and contains five Dissertations: For a further account of which, we must refer the Reader to the original work.

II. There is in the press, a curious Collection of various Tracts, intitled, *Scriptores rerum Mecklenburgicarum Anecdoti, nunc demum ex MSS. editi; succinctis Observationibus & conscriptariis Juris privati & publici, Feudalis & Ecclesiastici, pragmatica ratione illustrati: Cura Ernesti Joachimi Westphalii*. It will make one Volume in Folio.

R O S T O C K

THE following Books, wrote by Mr. *Christian Nettelbladt*, Professor and Doctor of Law, have been lately publish'd here.

I. *Fasciculus Rerum Curlandicarum primus*. In Quarto.

II. *The-*

II. *Theses de variis Mortuos sepeliendi Modis apud Suecones ; & de variis Sepulchralibus in Pomerania Suecica, Anno 1727 inventis.* 4to.

III. *Themis Romano-Suecica ; seu Fasciculus primus Disputationum juridicarum Upsalensium.*

Besides these, we hope soon to see in the press, his *Thesaurus Rerum Sueco-Gothicarum* ; which he promised us two years ago. This work will make two Volumes in *Folio*.

P E T E R S B U R G H.

THE Academy of Sciences, that was establish'd in this City, by the Grandfather of the late Czar of glorious memory, have printed in Latin the first Volume of their Memoirs, under the following title: *Commentarii Academiæ Scientiarum Imperialis Petropolitane. Petropoli : Typis Academiæ. Tomus I. In 4to, with Cuts.*

This Volume contains all the pieces that were read and approved in the Academy, from its first establishment, to the year 1726. They are divided into three Classes, *viz. Mathematical, Physical, and Historical.* The first Class contains the following Tracts.

1. *Jacobi Hermanni de mensura Virium Corporum.*
2. *Georgii Bernardi Bulfingeri, de viribus Corpori moto infitis, & illarum mensura.*
3. *Nicolai Bernoulli, de motu Corporum ex percussione.*
4. *Danielis Bernoulli, Examen principiorum Mechanicæ.*
5. *Jacobi Hermanni, de problemate Kepleriano.*
6. *Ejusdem, de Calculo integrali.*

P 3

7. *Ja-*

7. *Joannis Bernoulli, de Integrationibus Equationum differentialium.* 8. *Christiani Goldbachii, de Casibus quibusdam integralibus.* 9. *Nicolai Bernoulli Analysis Equationum quarundam differentialium.* 10. *Christiani Goldbachii Methodus integrandi Equationem differentialem.* 11. *Jacobi Hermanni, de Epicycloidibus.* 12. *Jacobi Wolfii principia Dynamica.*

In the second Class, which consists of the physical Tracts, are contain'd the following Dissertations. 1. *Joannis Christiani Buxbaum nova Plantarum genera.* 2. *Georgii Bernardi Bulfingeri, de directione Corporum gravium in Vortice sphaerico.* 3. *Joannis Georgii de Vernoy descriptio Vasorum Chyliferorum.* 4. *Danielis Bernoulli Tentamen novæ de motu Muscularum Theoriæ.* 5. *Ejusdem Experimentum circa Nervum Opticum.* 6. *Georgii Bernardi Bulfingeri, de variis Barometris sensibilibus, & eorum nova specie ac usibus.* 7. *Joannis Georgii Vernoy, de historia & conductu Thoracico Catopardi, Phocæ & Elephantis.* 8. *Frid. Christophori Meyeri, de luce boreali.* 9. *Patri Antonii Michelotti rari ac propè inauditi ex utero Morbi Historia.* 10. *Observationes Anatomicæ.*

In the third Class (or that of History) are contain'd only the four following Dissertations. 1. *Theophili Sigefridi Bayori, de origine & prisca sedibus Scytharum.* *Ejusdem, de scitu Sythiæ sub ætate Herodoti.* 3. *Ejusdem, de muro Caucasæ.* 4. *Josephi-Nicolai de Lisle, & Ludovici de Lisle de la Croyere, Observationes astronomiæ.*

The Academy intend to publish this year, a second Volume of their *Memoirs*, for the year 1727. II. Mr.

II. Mr. *Buxbaum*, a Member of the same Academy, and who has travell'd in the *East*, has lately printed in this City two Volumes of Botany, intitl'd, *Plantarum minus cognitarum Centuria I. Contiens plantas circa Byzantium, & in Oriente observatas. Per J. C. Buxbaum, Academiae Scientiarum Socium.* In 4to, with fifty-five Copper-plates.

III. *Ejusdem, Centuria II.* Also in 4to, with fifty Copper-plates.

IV. There is also publish'd here, the following work: *Abregé des Mathematiques, pour l'usage de Sa Majesté Imperiale de toutes les Russies. De l'Imprimerie de l'Academie Imperial des Sciences.* In 4to.

This work, in which most of the Members of the Academy are concern'd, is divided into two Volumes. The first contains Arithmetick, Geometry, and Trigonometry. The second, which is almost wholly owing to the care of Mr. *De Lisle*, Member of the Royal Academy of Sciences at *Paris*, (who has resided for the four last years at *Petersburgh*,) contains Astronomy and Geography.

A third Tome will soon be publish'd, containing the doctrine of Fortification, &c.

The two first Volumes have also been printed in the *Russian* Language.

R O M E.

I. **F.** *Fouquet*, formerly a Missionary-Jesuit in *China*, (who now resides in this City, with the title of Bishop of *Eleutheropolis*,) has

printed in three Sheets, a Chronological Table of the History of *Cbina*, intituled, *Tabula Chronologica Historiæ Synicæ, connexa cum Cyclo qui vulgò K I A - T S E dicitur.*

In an Advertisement, which the Bishop of *Eleutheropolis* has placed at the head of this Table, to facilitate its use, and for the readier and clearer understanding thereof, he informs us, that he is only the Editor thereof; but that the Chronology itself is the work of a learned *Mandarin* of *Cbina*, who was living in the year 1720, when this Prelate left *Pekin*, to return into *Europe*.

II. The first Tome of the *Bullarium* of the Order of St. *Dominick*, with the Notes of F. *Bremond*, a *Jacobin* of the Province of *Toulouse*, is now published.

III. The death of Mr. *Bianchini* will retard the printing of the IVth Tome of *Anastasius*, of which this learned and illustrious Prelate had already publish'd three Volumes. But it is hop'd this Edition will be continued, since Mr. *Bianchini* had prepared with great care, whatever was necessary for finishing the whole. He left by his Will all his MSS. and his Cabinet of Antiquities, to the Chapter of *Verona*.

V E R O N A.

I. **A**lbert *Tumermani*, a Printer of this City, will soon finish a new Edition of the Works of *Cassiodorus*, in two Volumes in *Folio*. The whole has been undertaken and carried on by the care of the learned and illustrious Marquis de *Maffei*; who has added Notes

Art. 22. *the Republick of Letters.* 233

to it, with a new Preface of his own, and also wrote the Life of the Author. In a preliminary Dissertation prefix'd to it, he enquires what was his true Name ; and pretends to prove that we ought to read it *Cassiodorius*, and not *Cassiodorus*.

II. The Edition of all the Works of the famous *Marcus Antonius Muretus*, begun here two years ago, is now finish'd. *Marci Antonii Mureti Opera. Veronæ : Typis Jo. Alberti Tumermani, 1729.*

They make four Volumes in 8vo. The first whereof contains his *Orations* : The second, his *Letters*. The third, the fifteen first books of his *various Readings*. The fourth, his four last books of them ; Together with his single Tract of the *various Readings* in the *Justinian Code*, and all his Greek and Latin Verses. To the whole is prefix'd, an account of his Life ; with a dissertation on his writings, and their several Editions. And at the end, they have added, by a caprice of the Bookseller, a new Edition of the Sentences of *Publius Syrus*, done from that which *Valserus* formerly publish'd from the MSS of the Library of the Church of *Frisingen*.

V E N I C E.

I. **W**E are inform'd, that all the Copies of the new Edition of *Boccace*, lately printed in this City, from the *Florentine* Edition of 1527, and in the same form and character, are already sold off, and at a great price.

II. *Bar-*

II. *Bartholæmy Javarina* is now delivering to the Subscribers the first Tome of his new Edition of the *Byzantine Historians. De Byzantinae Historiæ Scriptoribus, Editio secunda, ad Lupa-ream fideliter expressa, sub felicissimi Philippi V. Hispaniarum & Indiarum Regis Catholici auspiciis. 1729. In Folio.*

III. *Mr. Albrizzi*, who has undertaken to publish a new Edition (by Subscription) of all the *Councils of the Church*, and of the Works of *St. Augustin*, has finish'd the first Tome of *St. Augustin*, as well as the fifth and sixth Volumes of the *Councils*.

N A P L E S.

THERE has been lately publish'd here, an *Italian Translation* of the philosophical Principles of Religion, written by *Dr. Cheyne*, with the following Title: *Principi Filofofici di Religione Naturale; Ovvero Elementi della Filosofia, e della Religione da essi derivanti. Opere di Georgio Cheyne, M. D. e della Società Regia. Tradotta dall' Idioma Inglese, dal Cavalliere Tommaso Dereham, Baronetto della Gran Bretagna, & Membro della Società suddetta. Presso il Moscheni & Compagni. In 4to, with Cuts.*

M I L A N.

MR. *Argelati*, who published a Programme in the Month of February 1729, to inform the publick, that the XVth Tome of the *Collection of the Italian Writers*, published by the *Palatine Society*, was then printed off; has lately

lately publish'd another, giving notice, that the
XVth Tome is now also finish'd, and ready
to be deliver'd to the Subscribers.

The XVth Volume contains the following
Works. 1. *Joannis Villani Florentini, Historia*
universalis, à condita Florentia, usque ad Annum
MCCXLVIII. 2. *Historia Siculi, à morte Fre-*
derici Secundi, Imperatoris & Sicilia Regis; hoc
est, ab anno MCCL., ad annum MCCXCIV,
deducta; Auctore Bartholomæo de Novocastro,
J. C. Messanenfi, nunc primum ex MSS. Messa-
nensibus in lucem prodit. 3. *Matthæi Palmerii*
Florentini, de Vita & Rebus gestis Nicolai Ac-
ciaioli Florentini, magni Apuleiæ Senescalli; ab
anno MCCCX, usque ad annum MCCCLXVI.
Commentarius: Nunc primum latine prodit ex
MSS. Codicibus Noritinis. 4. *Conforti Pulicis Frag-*
menta Historiæ Vicentini, ab anno MCCCLXXI,
ad annum MCCCLXXXVII. Nunc primum pro-
deunt ex MSS. Codice Veneta.

P A R I S.

I. **T**HE IXth Tome of Mr. Nicéron's *Mé-*
moires pour servir à l'Histoire des Hom-
mes illustres dans le Republique des Lettres, is
publish'd. It is printed for Mr. Briasson.

II. As also, *Les Voyages de Ghenzby, dans les*
mers Orientales de la Tartarie: Avec les Avan-
tures surprenans de Roy Lariman & Asmundar,
Princes Orientaux. In 12^o. Printed for Theo-
dore le Gras.

III. The

III. The Widow Cloufier, and Fr. le Breton, have printed, *Le nouveau Gulliver, Fils de Capitain Gulliver. Par Mr. L'Abbé des Fontaines.* In two Volumes, 12°.

IV. And Greg. du Puis has collected together, and publish'd, all the Dramatick Works of Mr. De La Motte, in two Volumes, 12°. This Collection contains not only all the Author's Plays, but also all the Discourses he wrote on Dramatick Poetry, either when he first published these pieces, or when he afterwards defended them against his adversaries.

A M S T E R D A M.

THE second Tome of the *Great Geographical and Critical Dictionary*, wrote by Mr. Bruzen-La-Martinier, is printed off. It contains the Letters *B* and *C*. The first Volume containing the Letter *A*, and the third, containing the Letters *D*, *E*, *F*, were published in 1726. All the three Volumes are printed for Mr. Vytwerf here.



THE
Present State
OF THE
REPUBLICK
OF
LETTERS.

For *April*, 1730.

VOL. V.

— *Fungar vice cotis, acutum*
Reddere quæ ferrum valet, exsors ipsa secandi.
Horat.

Non simili frondefcit virga metalla.

LONDON:

Printed for WILLIAM INNYs, at the West
End of St. Paul's. MDCCXXX.

Price One Shilling.

BOOKS printed for W. INNYS.

1. **B**rief Critical Notes, especially on the Various Readings of the New Testament Books. With a Preface concerning the Texts cited therein from the Old Testament ; as also concerning the Use of the *Septuagint* Translation. By *W. Wall*, S. T. P. Author of the *History of Infant-Baptism*.

2. Twelve Sermons preach'd upon several Occasions. By *John Rogers*, D. D. late Vicar of *St. Giles's Cripplegate*, Sub-Dean and Canon of *Wells*, and Chaplain in Ordinary to His Majesty. 8vo.

3. Opticks : Or, a Treatise of the Reflections, Refractions, Inflections and Colours of Light. The Fourth Edition, corrected. By *Sir Isaac Newton*, Kt. 8vo.

4. *No Act of Religion acceptable to GOD, without Faith in JESUS CHRIST.* Set forth in a Sermon preach'd on *St. Thomas's Day*, before the University of Cambridge, at *St. Mary's Church*, Dec. 21. 1729. By *Robert Leake*, B. D. Fellow of *St. John's College*. Price 6d.

5. The Lord Bishop of *Landaff's* (now Lord Bishop of *Peterborough*) Charge at his primary Visitation of the Diocese of *Landaff*, in July 1726. The Second Edition.

6. Philosophical Transactions, N^o. 412. for *January* and *February* 1730.

Next Week will be publish'd,

7. *Pharmacopœia Extemporanea*: Or, a Body of Medicines, containing a Thousand select Prescripts, answering most Intentions of Cure. To which are added, Useful *Scholia*, a Catalogue of Remedies, and a copious Index, for the Assistance of young Physicians. The Fourth Edition, with Additions by the Author *Thomas Fuller*, M. D. Cantab. 8vo.



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XXIV. The History of the Royal Academy of *Belles Letters* and *Inscriptions*, from the year 1718, to the year 1725, &c. 248

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THE



THE
PRESENT STATE
OF THE
Republick of Letters.

For APRIL 1730.

ARTICLE XXIII.

OBSERVATIONS Mathematiques, Astronomiques, Geographiques, Chronologiques & Physiques ; tirées des anciens Livres *Chinois*, ou faites nouvellement aux *Indes* & a la *Cbine*, par les Peres de la Compagnie de JESUS, &c.

That is,

MATHEMATICAL, *Astronomical, Geographical, Chronological, and Physical Observations, taken from the ancient Books of the Chinese, or lately made in India* ;

APRIL 1730.

Q

and

and China, by the Jesuit-Missionaries there. Collected and publish'd by F. E. SOUCIET, of the same Society. Paris: Printed for Mr. Rollin. In 4to. pagg.

294.

F. GOUTE, a Jesuit, and Member of the Royal Academy of Sciences, formerly publish'd two Volumes of *Observations*, made by the Missionaries of his Society in *India* and *China*; which were very well received by the publick, and are still much esteem'd and sought after. Since that time, no Collections of this kind have appear'd, till *F. Souciet* publish'd this, and which he gives us grounds to hope, will not be the last neither, which he may in time communicate to the learned world.

There are two things that principally contribute to render such Books valuable; *viz.* The great capacity and abilities of the Observers, and the importance of the Observations. The principal Observers concern'd in this Collection, are *F. Fartoux*, *F. Fredeli*, *F. Kegler* a German Jesuit, and President of the Mathematical Court at *Peking*; *F. Slawifsch*, another German Jesuit, *F. Regis*, *F. Gaubil*, and *F. Jacques*; all great Astronomers, and excellent Observers.

And there are contain'd here observations of all sorts; the greatest part of which concern Astronomy, others relate to Chronology and Geography; and lastly, there are others belonging to Natural philosophy and History. But the astronomical Observations are far more numerous than the others.

After

After general reflexions on the *Chinese* Astronomy, and the knowledge the *Chinese* had of this Science long before the Christian *Æra*, as also upon the *Indian* Astronomy ; F. *Souciet* comes at last to the Observations. He begins with those of the *Sun*, and first with those of its meridian altitude.

At *Hami*, the upper limb or border of this Star was found (the 16th of *September* 1711) at the heighth of 50 deg. 22 min. 12 seconds, which gives a latitude of 43 d. 51 minutes. The same observation made in different years, and frequently repeated, at *Peking*, always gave the heighth of the Pole between 39 deg. 54 minutes, and 39 deg. 54 min. 40 seconds.

There are only two observations made upon the Eclipses of the *Sun*, contained in this Volume ; viz. that of the 19th of *February* 1719, and that of the 5th of *September* 1727. But there is a Table of the Eclipse of the 5th of *September* 1727, which F. *Kegler* compos'd by calculation before the Eclipse ; in which are observed all the places of the Earth, where the Eclipse would be visible ; where it begun, and where it ended ; at what hour it began in each place ; where it was central and total, and how many digits only it was eclipsed in all other parts, either North or South. The observations upon the *Sun* are finish'd with some remarks upon the Spots, that now and then appear on its body.

There are fourteen Eclipses of the *Moon* observ'd, from the year 1708, to 1726 : These discoveries are made by different Spectators, in different places, and all with the greatest nicety, and the utmost exactness.

From the Eclipses of the Moon, he proceeds to the Eclipses of the *fix'd Stars*, produc'd by the Moon: Of which there are here several, observ'd with great art and care. The most remarkable of which are three passages of the *Moon* over the *Pleiades*, observed by F. *Gaubil*; one, the 17th of *September* 1726.; the other, the 30th of *January* 1727.; and the third, the 31st of *October*, in the same year.

Saturn, *Jupiter*, *Mars*, *Venus* and *Mercury*, appear next upon the Scene: For there is no Planet, upon which these curious Gentlemen have not given us their observations. But *Jupiter* chiefly, and his Satellites, seem most to have employ'd their care and diligence at *Peking*; for, near eighty Immersions, and Emergences of his Satellites, are here taken notice of. There are besides, Conjunctions of the *Moon* and *Mars*; of *Venus*, with the *fix'd Stars*; an approximation of *Mercury* and *Jupiter*; and what is yet more extraordinary and singular, an approximation of *Mercury*, of *Venus*, of *Mars* and of *Jupiter*. This observation was made by F. *Gaubil*, and F. *Kegler* separately, with great care and nicety on both sides.

The astronomical Observations are finish'd with that of the Comet in 1723. The *Chinese* are the first we know of, who saw it. The Officers appointed to keep watch at the tower of the Mathematical Court or Tribunal, first observ'd it there, upon the 11th of *October*, a little before four a-clock in the morning, between the *Ship* and the *great Dog*, somewhat above the Star which *Bayer* has mark'd in the back part of *Argos*. F. *Gaubil* and *Jacques* observ'd it the fol-

following days. All their observations are inserted here, together with a delineation in a Map of the Rout or Trajectory of the Comet.

In these astronomical Observations, F. *Souciet* does not only give us those made at *Peking*, but adds also the comparifon of those made at the Observatory in *Paris*, by M. *Cassini* and *Maraldi*; or else (when the observation could not be made at *Paris*) the comparifon at least of the calculation corrected by the observations made in the places nearest to *Paris*, with those made at *Peking*.

Among those observations, there are two more remarkable than the rest, because they are founded not upon calculation, but upon observations made upon the spot, in *Europe*, and at *Peking*. The first is that of an Eclipse of the *Moon*, the 21st of *October* 1725, made at *Peking*, by F. *Gaubil* and *Jacques*; and at *Berlin*, by an Observer, whom M. *Cassini* and *Maraldi* don't name. F. *Souciet* says, that after having compar'd those two observations, he found for the mean difference, between the meridians of those two Cities, 6 hours, 52 minutes, and 2 seconds.

The other, is an Emerfion of the first Satellite of *Jupiter*, observed at the same time at *Peking*, at 15 hours, 39 minutes, 2 seconds; and at *Paris*, at 8 hours, 3 minutes, 21 sec. Which gives for the difference between the meridians of *Paris* and *Peking*, 7 hours, 35 minutes, 41 seconds. And because you must substract from this, 15 or 20 seconds, upon account of the difference of the Instruments made use of in both places; F. *Souciet* reduces the difference of the

40 *The Present State of* Art. 23.
meridians of *Paris* and *Peking*, to 7 hours, 35
minutes, 26 seconds.

The geographical Observations relate, 1. to the plan and description of the Isle of *Poulo-condor*; its longitude, latitude, air, sea, the animals and plants of this Island. 2. To the plan of *Canton*, its description, and the observations made by F. *Gaubil* for taking its latitude, which he found in *September* and *October* 1722, to be 23 deg. 8 min. and in *November* and *December*, the same year, 30 or 35 seconds less. 3. There is a Journal of F. *Gaubil*'s and F. *Jacques*'s Voyage, from *Canton* to *Peking*; in which we find the longitude and latitude of several towns, their description, as also that of the Country. 4. F. *Gaubil*'s observations on the longitude of *Afrakan*, with the remarks of Mr. *De Lisle*: Observations, that deserve the most serious attention of all Geographers. 5. The plan and description of *Peking*. 6. The situation of *Poutala*, and the Country round it. 7. The position of *Kong-ki-yao*, the Capital of *Morea*. 8. A Memoir of the sources of the rivers *Itsis* and *Oby*, and the others that lie North and East of the *Caspian* Sea. 9. A very curious *Chinese* relation, containing a Journey from *Peking* to *Tobol*, &c. Translated and abridg'd by F. *Goubil*, with notes and remarks. 10. A Memoir of F. *Gaubil*, of the country of *Tse-vang-Raptan*; with the longitude and latitude of several places. And lastly, Some remarks upon the Map of *Cape Comorin*, and that which Mr. *De Lisle* gave us of the Isle of *Ceylan*.

The chronological Remarks are not less curious. We learn from them all the several
changes,

changes, the *Chinese* have made in beginning their year, in different ages. They contain also a chronological Epitome of the History of the five first *Mogul* Emperors; extracted by F. *Gaubil* from the *Chinese* history, with remarks, that serve principally to clear up and illustrate the Geography of those parts. F. *Souciét* having compared the life of *Gengiscan*, as related in this Epitome, with the account which Mr. *Petit de la Croix* has given thereof, finds considerable difference between them; of which one among the rest is, that the *Chinese* history makes this Conqueror to be born eight years later, than Mr. *de la Croix* does.

Among the physical Observations, we have the figure of a flying Lizard, and of a flying Squirrel, found in the Isle of *Poulocondor*, with a description of the first, given by F. *Souciét*, from the body of a dead one (prepar'd and preserv'd) that was sent him from that Island. But the most considerable and useful part of these observations, are F. *Gaubil's*, relating to the variation of the Loadstone: Observations which, compared with those that are to be found in Dr. *Halley's* Map, and some others, discover several concentric curves, which may one day serve to find out the Longitude by the Loadstone: A subject, worthy the deepest study and attention of the Mathematicians.

In an Addition, at the end of the work, are contain'd, 1. Several observations made in *Europe*, here given to be compar'd with those that shall hereafter be made in *China*. Such is the observation of the Eclipse of the *Moon*, made the 13th of *February* 1729, by F. *Borgondio*, a

Mathematician in the *Roman College at Rome*, by *F. Maire*, an *English Jesuit at Liege*, and by *Mr. Maraldi at Paris*. 2. Four observations of the passage of *Mercury* over the disk of the *Sun*, the 9th of *November 1723*.

The Book concludes with the most compleat Table, that has been yet publish'd, of all the places whose Longitude and Latitude are now known. As several remarks of this sort were scatter'd up and down the observations contained in this Collection, *F. Souciet* (desirous we should readily find all the Longitudes and Latitudes observed therein) has therefore digested them into an alphabetical order; To which he has added those observed by others, and reduc'd them all to the meridian of *Paris*.

This work is printed as it deserves; *i. e.* in a beautiful character, and upon fine paper.



A R T I C L E XXIV.

HISTOIRE de l'Academie Royale des Inscriptions & Belles-Lettres; avec les Memoires de Litterature, tirée des Registres de cette Academie, depuis l'Année M DCC XVIII. jusques & compris l'Anné M DCC XXV. &c.

That

That is,

The HISTORY of the Royal Academy of Belles-Lettres and Inscriptions; together with the Memoirs of Literature, taken from the Registers of this Academy, from the year MDCCXVIII, to the year MDCCXXV. Tome V. In 4to. pagg. 442 for the History, and pagg. 430 for the Memoirs. Printed at Paris, at the King's Printing-House.

THIS Tome is divided into two parts; of which the first contains, 1. The History of the Academy of *Belles-Lettres and Inscriptions*, from the end of the year 1718, to the beginning of the year 1725. 2. The Works and Conferences of the Academy, during the said space of time. 3. The *Elogiums* of the Members, who died in that interval.

The second part is composed wholly of the *Memoirs of Literature*, wrote by different Members of the Academy.

The second Article in the historical part (mention'd above, under the title of the *Works of the Academy*, &c.) has nothing in common with those *Memoirs*; they being always either abridgments of Tracts not publish'd, the originals of which the Academy preserves in its *Registers*, or the sum and result of the learned Conferences held in the Academy, drawn up and publish'd with their approbation and consent; by the care of their learned and eloquent

Secre-

Secretary and Historian, Mr. *De Boze* : Whereas the *Memoirs of Literature* are always printed entire, and without any change or alteration, as they were deliver'd to the Academy by the several Members thereof.

To return to the first part. The whole is introduc'd with a very particular and entertaining history, of all that pass'd and was transacted in the Academy, that was most remarkable, from the end of the year 1717, to the end of the year 1725.

Where the first Event that presents itself, is the Visit which the Czar *Peter Alexowitz* (the great Emperor of *Russia*) made the Academy; who was himself ambitious of personally knowing a Society, whose solid and lasting establishment, he look'd upon as the most sure means of immortalizing the glory of a great Prince. He came then this year to the Academy; where he had explain'd to him, the great design of the Society, and the several exercises of its particular Members, which he honour'd with his particular approbation. They shew'd him the Book, and the series of all the Medals of the late King, *Lewis XIV.* of glorious memory, the great Encourager of Arts and Sciences, and their illustrious Founder and Benefactor : All which he observ'd with great attention; and gave convincing proofs hereof, by the justness of his remarks and observations. Then taking out of a purse, he had brought with him, fifteen gold Medals, of different sizes, relating to his own history : But before he expos'd them to the eyes of the assembly, he first declar'd, in the most complaisant and obliging manner, *That it was not with any the least design*

sign of comparing the genius and work, and far less the actions that were express'd therein, with those of Lewis the Great : [These were his words ;] But his sole design, in presenting them to the illustrious Society, was, to shew the obligations he thought himself under, and what he had always judg'd the best and most effectual means of leaving to his Successors proper Examples for their encouragement and instruction, in the way to true glory and honour.

The Conversation, and this Interview ends, with assurances on the Czar's part, that he will order, whatever considerable monuments shall be discover'd in his dominions, should be communicated to the Academy ; and that He wou'd still have recourse to the knowledge, abilities and great talents of the Society, on all occasions, where he might want their assistance.

The Academy soon meets with an opportunity of returning the most lively marks of their grateful acknowledgments, for the honour this great Emperor had done them ; and their zeal to promote and assist the ingenious project of the Duke *D'Antin*, for the honour of this Prince, when he went to visit the Mint, where the Medals were coined, had all the success they could wish or desire.

The Duke, whose province it was (as Superintendent of the Buildings, Gardens, Arts and Manufactures of *France*) to shew his Imperial Majesty all that was curious in any of these particulars, at *Paris*, or near it, " judg'd
" that when the Czar went to the Royal Mint
" of Metals, nothing would be more agree-
" able or surprizing to him, than to have one
" struck for himself, while he was there
" pre-

“ present, without his being aware of it, bearing his Name and Effigies, with a panegy-
 “ rical Motto upon his Voyages ; and all this,
 “ without any the least previous notice given
 “ him.”

The Duke communicated his project to the Academy ; and tho’ they had not above eight or nine days in all, either for preparing the composition and design, or for engraving the whole ; yet notwithstanding the excessive shortness of time, which might seem to render such an undertaking impossible, the project was as well executed, as ’twas finely imagin’d. The Czar coming a few days after to the Mint, and desirous to try himself an experiment in Coining ; as soon as he moved the great weight or balance, he saw spring out a large gold Medal, with his own Effigies of an extraordinary resemblance and likeness : Upon the reverse of the Medal was engraved a *Fame*, passing from North to South, with these words from *Virgil*,

Viresque acquirit eundo :

An ingenious allusion to the reputation of his Czarian Majesty, and the progress he had made in knowledge, by his several Voyages.

The Czar, after he return’d to his country, did not forget the promises he made the Academy ; and consulted with them, in the year 1719, upon the design of a great Latin Inscription, that was to fill up the four squares of the pedestal of an Equestrian Statue, erected for this Prince at *Petersburgh*. He seem’d highly pleas’d with the zeal the Society shew’d, to per-
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fect this Monument, with all the regard due to the model he sent them ; and he afterwards return'd them his sincere thanks, in the most affectionate terms.

In the year 1722, he order'd the designs of the figures of several Deities, men, and other animals, that were found in the preceding year (most of them in brass) about *Astrakan*, where the army of this Prince then encamp'd, to be taken, and sent to the Academy : And *D. Bernard de Montfaucon* caused them to be engraved in the Vth Volume of the Supplement to his *Antiquities*, where he has also added a short explication of them.

Soon after this, the Czar's curiosity was excited afresh, by the remains and ruins of a Library, found in an old Castle in the Country of the *Kalmucks* ; which the *Muscovites* regarded so little, that instead of carrying off the books, they destroy'd them all, excepting only a few sheets, which fell into his *Czarian Majesty's* hands. This Prince, after having consulted the learned men of his own country, and those of the other Universities in the North, about the character and writing of these sheets, in vain ; at last address'd himself to Mr. *Abbé Bignon*, President of the Academy, and sent him one of the sheets. He shew'd it to the Society, at one of their assemblies ; when Mr. *Freret* and Mr. *Fourmont* the elder, soon discover'd that the character and language were *Tartar*, such as is spoken in the province of *Tbisbeth* ; and, with the help of a Dictionary of this language, which Mr. *Freret* had of a Missionary, (who was return'd from that country some years before) assisted by Mr. *Fourmont* and his younger brother, undertook to read and interpret it, and happily suc-

succeeded therein. And it proved only to be a Fragment of some Sermon, or Funeral Oration, wrote in the taste of the *Tartars*, who love bold figures, and frequent tautologies and repetitions ; and the subject thus treated of, was a sober and judicious piece of Morality, relating to a future State. The two M. *Fourmonts* made two Latin translations of the original, one literal and interlineary, and another more loose and free ; to which they added a *French* translation, for the King's use. And soon after, the whole was return'd to the *Czar* by Mr. Abbé *Bignon*, who also caused it to be translated into the *Muscovite* language, to make it the more intelligible to this Prince.

If the Visit of the *Czar* was a glorious Epocha for the Academy, that deserved all the regard and attention of the Historian ; there was another made them the following year, yet more encouraging and honourable to the Society, and whose memory deserves to be preserv'd sacred to all posterity. This was, the resolution the King took, to come and preside himself at one of the Assemblies of the Academy. He came there the 24th of *July* 1719 ; and Mr. *De Boze*, who was then at the head of the Assembly, had the honour to receive and compliment his Majesty on this occasion. His speech is inserted at length, in the body of the history. The King, willing and desirous to see the usual exercises and labours of the Academy ; Mr. *Freret*, who was to read that day, chose a subject, he thought would be most agreeable to the taste and inclinations of his Majesty. The origin of the *Game of Chess*, was the subject of that day's Lecture ; and the King heard the entire dis-

discourse out with pleasure, before he adjourn'd the assembly.

An epitome of this dissertation, is given in the historical part of this first Volume, among the other Extracts of the Works of the Academy.

Mr. *De Boze*, before he concludes what more immediately relates to the history of this learned Body, mentions two considerable presents that were made the Academy; one in 1722, the other in the year 1724. The first is a Legacy, which Mr. *Baudelot* (who was one of the pensionary Members of the Academy) left them of a part of his Library, and of all his Medals and Antiques; together with a Collection of very singular and scarce Greek and Latin Inscriptions. The second present, is from the Dean, Canons, and Chapter of the Church of *Paris*; consisting of the Inscriptions, and the ancient *Basso-relievo's*, that were found in the year 1710, buried fifteen foot deep, under the foundation and choir of this Church, when they were digging a vault design'd for the burial-place of the Archbishops of *Paris*.

This part is finish'd, with giving an account of the changes that have happen'd in the list of the Members of the Academy, from the year 1718, to the year 1725 inclusive.

The Articles which compose the second branch of the historical part of this Tome, *viz.* those that relate to the Extracts of the *Works of the Academy*, may all be rang'd under the four following principal heads.

1. The

1. The first containing all such, as serve for the clearing and unravelling several of the darker parts of ancient history, or mythology; the titles of which here follow. 1. *Of the Altars consecrated to the Worship of the true God, from the Creation of the World, to the Birth of Christ*: By Mr. Abbé De Fontenu. 2. *Of the Curses and Imprecations of Fathers against their Children*: By Mr. Abbé Fraguier. 3. *Of the origin of the names of the Signs of the Zodiack*. 4. *A new Conjecture concerning the Dodonean Oracle*: By Mr. Abbé Sallier. 5. *A Dissertation upon the Nurses of Bacchus*; by Mr. Abbé Sevin. 6. *Of the Isthmian Games*; by Abbé Massieu. 7. *Of the War of the Athenians, against the Inhabitants of the Atlantick Island*; by Mr. Baudelot. 8. *An examination of the common opinion, concerning the duration of the Siege of Troy*: By Mr. Fourmont. 9. *If Crissa and Cirrha were only one City, under those names*; by M. Valois, Freret, and Gedoyn.

2. The second class, or head, to which these articles may be reduced, is that of Criticism. The articles that come under this head, contain'd in this Volume, are very numerous, as will appear from the following titles. 1. *Of the rules of Criticism, necessary to be observed in restoring the text of Authors, which have been alter'd and corrupted; with some Examples, to shew their use*: By Mr. Fourmont. 2. *Of Citations and Authorities*; by the same hand. 3. *Remarks upon Sophocles's Oedipus*; by Mr. Abbé Sallier. 4. *Upon the ancient Bucolick Poets of Sicily, and the origin of the Wind-Instruments of Musick, that accompanied their Songs*: By Mr. Abbé

Abbé Goulley. 5. *An examination of some difficulties concerning the place of the birth of the Poet Daphnis, a Bucolick Poet*; by the same hand. 6. *Critical reflexions upon Pindar*; by Mr. Abbé Massieu. 7. *Upon the Author of Epinomis*; by Mr. Abbé Sallier. 8. *Remarks upon two passages of Plato*; by the same hand. 9. *Corrections of some passages in Plato, Euripides, and Suidas*; by the same hand. 10. *A discussion of a passage in Pindar, cited by Plato*; By Mr. Abbé Fraguer. 11. *An examination of two passages of Iphigenia of Tauris, wrote by Euripides*; by Mr. Hardion. 12. *An examination of some passages of Euripides's Tragedy of the Phœnicians*; by the same hand. 13. *Corrections of a passage in Euripides, and another in Longinus*; by Mr. Abbé Sallier. 14. *Upon a Letter of Dionysius Halicarnasseus to Pompey*; by M. Abbé Gedoyne and Hardion. 15. *Conjectures upon two passages of the same Letter of Dionysius Halicarnasseus to Pompey*; by Mr. Hardion. 16. *Upon another passage of Dionysius Halicarnasseus*; by the same hand. 17. *In what sense Pausanias understood a passage of Homer, relating to Jocasta*; by M. Abbé Gedoyne, and Boivin the younger. 18. *Conjectures upon several passages occurring in the Greek and Latin Authors*; by Mr. Abbé Sevin. 19. *Critical remarks upon Plutarch's Treatise of Superstition*; by Mr. Abbé Sallier. 20. *Remarks upon some of Plutarch's Lives*; by Mr. Secousse. 21. *Remarks upon the Lives of Hannibal and Scipio, cited by several Authors, as having been wrote by Plutarch*; by Mr. De Mandajors. 22. *A new examination of the rout Hannibal took, in his march between the Rhone and the Alps*; by the

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same hand. 23. *Reflexions upon a passage of Longinus*; by Mr. Hardion. 24. *An enquiry into the time when Hesychius liv'd, with some remarks upon his Work*; by Mr. Abbé Sallier. 25. *Upon the word ἰσχυρός*; by Mr. Abbé Massieu. 26. *Upon the words Solæcism and Barbarism*; by Mr. Abbé Sallier. 27. *Observations upon the book intitl'd Lucullus, which sometimes is number'd the second, sometimes the fourth of the Academicks*; by the same hand. 28. *Upon a passage of Cicero*; by the same hand. 29. *In what sense we are to understand a Stanza in the 32d Ode of the first book of Horace*; by Mr. Fourmont. 30. *Reflexions upon some Verses in Tibullus*; by Mr. De Valois. 31. *Remarks upon some passages in Petronius, Cornelius Severus, Suidas and Hesychius*; by Mr. Abbé Sevin. 32. *In what manner the Roman Orators could be heard, when they harangu'd in publick*; by Mr. Abbé Couture. 33. *The character of Augustus, with a comparison between Agrippa and Mæcenas, the Ministers of this Prince.*

The third Class contains all the articles relating to the ancient Monuments of every kind. And here we have, 1. *Remarks upon the Bætyli, and the Statues of Cybele*; by Mr. Abbé Bannier. 2. *The Palace of Charon, or the Labyrinth of Egypt*; by the same hand. 3. *The origin of the Game of Chess*; by Mr. Freret. 4. *The origin and use of Counters*; by Mr. Mahudel. 5. *Upon a Medal of Minerva*; by Mr. Abbé Fontenu. 6. *Upon a Medal of Philip the Tetrarch*; by the same hand. 7. *In what manner we are to read CER: PER; as found in three Medals of the Town of Sidon*; by Mr. Isselin.

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lin. 8. Of the Crotonian Medals ; by Mr. Mahudel. 9. Remarks upon some Inscriptions ; by Mr. Lancelot. 10. Upon an Inscription on a plate of Tin in Dauphiné ; by Mr. Moreau de Mautour. 11. Upon an ancient piece of Painting in Fresco, brought from Rome ; by the same hand. 12. An explication of an Ivory Dyptiche, found at Dijon ; by the same. 13. Upon the Chinese language ; by Mr. Freret. 14. Upon the Chinese literature ; by Mr. Fourmont.

In the fourth, and last Class, are contain'd all such pieces, as can serve to illustrate the history of the middle ages. Among which are,
 1. *A Dissertation, shewing, that Learning was cultivated from the earliest ages, principally by the Gauls ; by Mr. Abbé Anselm. 2. The causes of the progress and decay of Learning ; by Mr. Racine. 3. Of the esteem and consideration, the ancient Germans had for the Women of their Nation ; by Mr. De Chambort. 4. Enquiries concerning the Diocese of Arifidium, or Arisetum ; by Mr. de Mandajors. 5. A new Conjecture concerning the signification and etymology of the word Cajevaire ; by Mr. Lancelot. 6. Memoirs of the Life of William Budæus, the first Library-Keeper to the Kings of France ; by M. Boivin the younger. 7. An account of a Copy of Homer's Works, that belong'd to the Library of Budæus ; by the same hand. 8. Devices, Inscriptions and Medals, invented by the Académie.*

As the very titles of these Treatises, which make up the historical part of this Tome, are sufficient to excite the curiosity of the Learned ; and that it is not only difficult, but improper to abridge, what are only Extracts and Epitome's

themselves, made with the greatest judgment, from larger Works preserv'd in the Registers of the Academy; we shall not here attempt it, but proceed to the third article, that concludes the historical part of this Volume.

And this consists of the *Elogium's* of the Members, who died during this Interval, or between the year 1718, and 1725; which are eleven in number: *Viz.* Those of Mr. Abbé de Louvois, F. Tellier, Mr. Simon, Mr. Henrion, Mr. Abbé Renaudot, Mr. Foucault, Mr. Baudelot, Mr. Dacier, Mr. Abbé Massieu, M. Marquis de Beringhen, Mr. Boivin the elder.

These *Elogium's* seem perfectly well wrote: Panegyricks are here bestow'd with the greatest skill and judgment, with the highest propriety and politeness, and yet without profusion: For tho' they all bear the title of *Elogiums*, yet there are some, that are far from abounding in Panegyrick; witness those of Mr. Henrion, and Mr. Boivin.

The *Memoirs of Literature*, which make up the second part of this Vth Tome, and take up what remains of the first Volume, and all the second; we must refer the account of them to another Journal.



A R T I C



ARTICLE XXV.

LES MONUMENS de la Monarchie *Francoise* ; qui comprennent l'Histoire de *France*, avec les Figures de chaque Regne, que l'injure des Tems á epargnées. Tome I. L'Origine des *Francoise*, & la Suite de Rois jusque a *Philip I.* inclusivement, &c.

That is,

The MONUMENTS of the French Monarchy; containing the History of France, with the Figures of all the original Monuments of each Reign, which have been preserv'd from the Injury of Time. Vol. I. Containing the Origin of the French, and the Succession of their Kings, to the end of the reign of Philip I. By Dom Bernard de MONTFAUCON, a Religious Benedictin of the Congregation of Saint Maur. In Folio. Printed at Paris, for J. M. Gandouin, and P. F. Giffart; pag.

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402. besides 38 pages for the *Preface* and *preliminary Discourse*.

IN the proposal, which F. *Montfaucon* published of this Work above two years ago, these monuments were to have been published singly by themselves, and without being accompanied with any History, or historical Commentary ; since he has changed his mind, and to spare his Readers the trouble of looking for the connection of facts elsewhere, which in that case it had been absolutely necessary to have done ; he has thought fit to add to the monuments of each Reign the entire History thereof. Thus the publick has gained a new History of *France* by this change of his method and measures ; a History, whose great view and design is to relate facts simply and exactly, as they lie in the original Authors, often too employing their own terms and expressions, especially where they don't express themselves clearly, and their words may be capable of several senses, or their meaning ambiguous. This is what the Author promises in his Preface, and what the publick, persuaded as it is of his great candor and learning, will readily believe he has performed to the best of his power. This is sufficient to give the Reader a just idea of the character and merit of this History in general. We shall now therefore endeavour only to shew him, what there is contained therein, that is peculiar to it ; or what properly concerns the original Monuments of the *French Monarchy*, herein explain'd.

The

The plan of F. *Montfaucon* is very large and comprehensive. The Volume now published, with four more of much the same size, that will soon follow it, make the first part of the whole work ; and will “ contain, together with
“ the *History of France*, all the Monuments,
“ preserved from the injury of time, that re-
“ late either to the Kings, the Queens, Princes
“ of the Blood, the Peers of *France*, the Dukes
“ and Earls who have any Estates in the King-
“ dom, the King’s Household, or the great Of-
“ ficers of the Crown.

“ The second part is divided into two Vo-
“ lumes ; which will contain all that relates to
“ the external worship of the Church.

“ The third part will make three Volumes.
“ These will contain whatever relates to the
“ common practice of Life ; as, the fashion of
“ cloaths, the manner of building in the sever-
“ al ages, the games and diversions then in
“ use, &c. Together with a treatise of coins,
“ twice as large at least, as that of Mr. *Le*
“ *Blanc’s*.

“ The fourth part treats of wars and duels ;
“ in two Volumes.

“ And the fifth, and last part, of funerals ;
“ in two more.

So the whole work, will consist of fourteen
Volumes in *Folio*.

The Author, after making his acknowledg-
ments to all those who have help’d him in his
searches and enquiries in a manner very pro-

per to excite other learned men to imitate them, on this occasion ; concludes his Préface with a refutation of F. *Daniel's* new system, concerning the four first Kings of *France*. This eloquent and learned Historian pretends to prove, That these first four Monarchs were never fix'd nor settled in *Gaul* ; and he treats the flight of *Cbilderic*, and his being recall'd, as a fable. F. *Montfaucon* fully proves, that none of the reasons upon which F. *Daniel* founds his new system, can any ways invalidate the testimony and evidence of *Gregory of Tours*, an Author of unquestionable credit, who was born not above seventy-eight years after this Prince was restored ; who was Archbishop of *Tours*, and often at the Court of the Descendants of this very Prince, not above a hundred years after the event happened, and who must have been personally acquainted with some hundreds of the sons of these very *French*, who had banished and recalled *Cbilderic*. Facts so publick and so well attested, and of such importance as these, are not to be called in question, or rejected, merely upon the account of some chronological difficulties, or the want of a few probabilities ; the principal of which too, arise from some circumstances which *Fredegarius*, a very suspicious Author, has been pleased to add to *Gregory Tour's* Narration.

In history as well as natural philosophy, *new Systems* often shine and dazzle us at first, with a false lustre, which soon vanishes ; and it is surprizing, that the frequent examples hereof, has not a greater influence upon the vanity and boldness of those who attempt them.

The

The *Preface* is follow'd with a *preliminary Discourse*, upon the following subjects.

1. Upon *the Inauguration of the first Kings of France.*

The ancient *Franks*, as well as all the other *German* nations, their neighbours, had at first only a very few simple ceremonies, which were all military too, conform to their rude and warlike genius. That of the Inauguration of their Kings, consisted in raising them up upon a shield or buckler, which was supported by the principal Heads and Officers of the nation ; and carrying them thus, and making them make three tours round the camp, in the full view, and attended with the acclamation of the whole army. Among the *French*, the King stood upon the buckler, not without some danger of falling, whilst standing upon so tottering a pedestal, and of so inconvenient a form and figure for this posture : The Emperor therefore of *Constantinople*, when they borrow'd this ceremony from them, herein less bold than the *German* Princes, thought fit to alter it, in this particular, and instead of standing upright, they sat upon it. It was the * shield of a Foot-soldier, they used on this occasion ; this being esteem'd of a more convenient form and size for this purpose, than that of a horse-man.

The only figure, which our Author could find of this ceremony, was a picture, where was represented the Inauguration of King *David*. This is taken from a Greek Manuscript of the tenth age, where the ignorant Painter had drawn this ceremony, as 'twas then used at

* *Scutum vel Clypeus.*

Constantinople ; yet *David* is here represented, standing upon the buckler, against the manner and custom there received, as we lately observed. Perhaps the Painter knew the difference that was generally made between the *Greek* and *Barbarian* Princes ; and that he wisely thought, he must place *David* among the latter.

2. The *Glory*, or *luminous Circle*, *Servius* says, is properly that clear Cloud, we suppose is round the head of the Gods, and the Emperors : We find it in many monuments both of the *Greek* and *Roman* Emperors ; and the first preserved this custom down to the destruction of their Empire. It is long since the Christians have applied this ornament to the Images of our Saviour, the Virgin *Mary*, and the Saints : And the first Kings of *France*, who in their royal Ornaments imitated those of the Emperors, put this also upon their statues and pictures. It is probable, this custom ceased before the end of the first race : What is certain, is, that in the time of *Pepin* and *Charlemagne* it was entirely laid aside, and then appropriated as an ornament peculiar only to the Saints in glory.

By this rule, we may judge of the antiquity of the statues of the Kings of *France*, as well as by their manner of Sculpture. Those which were made near the beginning of the first race, are all upon the flat ; whereas those done in the times of *Pepin* and *Charlemagne*, are all circular and round. We may see some of the first sort, in the great gate of the Church of *St. Germain de Prez* ; in the oldest part of the Cloister of
St.

St. Denis in *France* ; in the third great gate of the Church of *Nostre-Dame*, at *Paris* ; and in the great gate of the Cathedral of the *Char-treuse*.

The Statues of the first Kings of *France*, we see in the great gate of *St. Denis*, and in that of *St. Mary's* Church of *Nesle*, in the Diocese of *Troie*, are of the second sort.

3. *The Crowns of the Kings of the first and second race*, were of no determined form or shape. Of about forty, which *F. Mont-faucon* has here engraved, the figures differ in each ; nor are there two among them, wholly alike.

4. *The Flower de Luce*, was an ornament that was often placed upon Crowns, and at the end of the Sceptres of Kings and Emperors ; and which was not at all peculiar to the Kings of *France* ; a great number of the Crowns and Sceptres, in the first ages of the Monarchy, having nothing that resembles the *Flower de Luce's*, when at the same time, this ornament was used at *Constantinople*, in *Lombardy*, in *Germany* and *England*, as commonly as it has since been in *France*. It is thought, it was *Lewis* the VIIth, that first put great numbers of *Flower de Luce's* in the Coat of Arms of *France*, and made them the Arms of the Crown.

5. *The Sceptre*, has been from time immemorial a mark of Empire : That which is put in the hand of *Clovis*, in the great gate of the Church of *St. Germain de Prez*, has an Eagle at one end, like the *Consular Staff*. He undoubtedly

edly took it, when he was declared *Consul* by the Emperor *Anastasius*. The Sceptres we see in great numbers with the statues and pictures of the first Kings, differ as much as their Crowns. There is one in the Treasury of *St. Denis*, they call *Dagobert's* Sceptre, that is certainly very ancient : It has not been used now a long time at the Coronation of our Kings ; that which has been since substituted to it, is also very ancient ; and our Author inclines to think it was *Charles the Bald*, who gave it to the Abby of *St. Denis*.

We have here engraved the figure of these two last Sceptres, as well as that of

6. *The Hand of Justice*, which is also used at our Coronations, and is preserved in the Treasury of *St. Denis*. The first time this *Hand* is found upon any monument, is upon that of a *Seal of Hugh Capet's*.

7. *The Throne*, which is called *Dagobert's*, and is kept in the same Treasury ; Its use has been long left off. We have the figure of it here engraved.

8. *The Royal Garments of the old Kings of France*. *Clovis* having recover'd the *Consulate* from *Anastasius*, cloathed himself in a purple Vest, and a Cloak ; and the Kings his Successors, have ever since been dress'd in the same manner. We do not now know, if this dress was only used on the solemn occasion of their Coronation, or if it was what they generally wore at other times. What is certain, is, that we often find them represented in a different dress, *viz.* with a Mantle open before ; where-

whereas the Cloak was always thrown over the right shoulder, and fasten'd there with a buckle. They wore the Vest very long, often hanging down to the ground, girt round with a sash, whose two ends hung down also. As for their *Shoes* and *Stockings*, they seem in all the statues that remain of them, not much different from those now wore.

The first Monuments we find in the body of the Work, are those of *Childeric I.* found in his tomb, which was discovered at *Tournay* in 1653. They are already known to the Curious by Mr. *Chiflet's* book, intituled, *Anastasis Childerici*, printed at *Antwerp* in 1655. And *F. Montfaucon* don't differ in his sentiments from this Author, but in a few trivial Articles.

All we can learn, of any importance, from the Monuments that occur here of *Clovis* and his four sons, has been already mentioned from the preliminary discourse, as also the places where these Monuments remain *: which are only a few statues found in some Churches and Cloisters.

All the Monuments of *Cherebert*, of *Sigebert*, of *Childeric*, of *Fredegonde*, of *Clotaire*, and *Dagobert I.* that are left, are but of little value, since they are not originals; but only Copies made to supply the place of the other, these having been all destroy'd by the *Normans*. We must only except a statue of *Dagobert* found at *St. Denis*, and the tomb of *Fredegonde*, which is at *St. Germain des Prez*. Some modern Criticks pretend, that this must be the tomb of some other Queen, who lived in a later age; because there are flowers in the crown, which they are pleased to call *Flower de Luce's*. But before we can admit the force of this reasoning,

* See above, p. 265.

ing, we must first be assured that these ornaments were not in use in this Queen's time ; but this is what our Author is far from granting.

There are no Monuments remaining of the race of the last *Merovingian* Princes ; but only a few *Seals* in a very bad taste, and some Statues standing in the three great gates of *St. Denis*, made by the orders of Abbé *Fulrad*, in the times of *Pepin* and *Charlemagne*, and in the great gate of the Church of *St. Mary de Nesle*, in the Diocese of *Troie*, founded before the reign of *Lewis le Debonnaire*. None of these Statues have the *Glory*, as was observed * before. Another thing remarkable in them, is, that one of these Statues, in the Church of *St. Mary's*, represents a Queen, with a goose's foot. *F. Montfaucon* is of opinion, that this is *St. Clotilda*, who was Queen to *Clovis I.* Her statue indeed, which is placed in the Church of *St. Germain de Prez*, has not this particular ; but this statue is so ancient, that there was much more time than was necessary for the inventing this miracle, before the foundation of the Church of *St. Mary's*.

The Monuments left us, from the beginning of the first race, to the times of *Lewis le Debonnaire*, are pretty numerous, in *Seals*, *Statues*, &c. We begin even to see, during this period, some pictures drawn from an ancient MS. ; two pieces of *Mosaick* work, made by order of Pope *Leo III.* in the reign of *Charlemagne*, one of which is yet to be seen at *St. John of Lateran*, the other was at *St. Susanna's* in *Rome*, but it has been destroy'd above an age

* Pag. 266.

ago. In these two pieces of *Mosaick*, *Charlemagne* wears his Crown, not open, but shut above, as the Emperors of the *East* then wore them; his Cloak and Vest both very short; whereas the first Kings of the first race wore them very long. His Stockings seem to fall into rolls, or fillets.

Four pictures taken from ancient MSS. are all that's left us, that is most considerable or curious, from the times of *Lewis le Debonnaire*, to the reign of *Charles the Simple*. We see by these pictures, that the Cloak and short Vest were then the usual dress, not only of our Kings, but also of the Lords of the Court, who are drawn here in company with them.

The Monuments of *Lewis the IVth*, *Lotbarius*, and *Lewis the Vth*, have nothing singular. Those of *Hugh Capet*, of *Robert*, and *Henry I.* have only remarkable the hand of justice. The first ancient monument this appears in, is upon a Seal of *Hugh Capet's*. It is not till near the end of the second race, or the beginning of the third, that we find any Soldiers cloath'd in armour, from head to foot.

There occurs here a very curious and instructive monument: It is taken from an old piece of Tapestry, which has been preserved in the Cathedral Church of *Bayeux*, and there exposed upon certain days of the year. The subject of the history therein represented, is (according to *Montfaucon*) what follows.

“ *Edward* King of *England*, having no sons,
 “ casts his eyes upon *William* Duke of *Nor-*
 “ *mandy*, for his Successor to the Crown——
 “ He

“ He hereupon made his Will, in which he
 “ declared him his Successor, and sends him
 “ first notice hereof by *Robert* Archbishop of
 “ *Canterbury*. After him, he sends *Harold*,
 “ whom Authors commonly call *Harold* Earl
 “ of *Kent*, the most powerful Peer of *Eng-*
 “ *land* at that time, and the first next the
 “ King. *Harold* embarks in a Vessel, to pass
 “ over into *Normandy* ; but a tempest threw
 “ him upon the coast that lies near the mouth
 “ of the *Soam* ; where *Guy* Earl of *Ponthieu*
 “ seized him, with all his retinue, and made
 “ them prisoners ; firmly resolved not to re-
 “ lease them, but at the expence of a very
 “ great ransom. *Harold* sends *William* Duke
 “ of *Normandy* notice hereof, who orders here-
 “ upon Ambassadors to the Earl, to obtain
 “ his being set at liberty : And for this pur-
 “ pose, he uses both Intreaties and Threat-
 “ nings.”

The *designs*, tho’ they fill up 14 large double
 Copper-plates, stop here : But as it is probable,
 the original *Tapestry* may proceed further, F.
Montfaucon promises to use his best endeavours
 to obtain what remains of it, and to publish it
 in another Tome.

It had not been so easy to have decipher’d all
 this history, if, according to the prudent custom
 of that age, an Inscription (which is placed a-
 bove the figures in the *Tapestry*) had not ex-
 plain’d the subject of it. We can easily ima-
 gine, that we may learn from such a monument,
 abundance of other curious particulars, relating
 to the manners and customs, the habits and
 dresses of that age : But then it is as easy to
 con-

conceive, that one glance of the eye, cast upon the figures themselves, will better instruct us in all these particulars, than any the most minute and concise description we could give of them; and which were it ever so just or exact, yet without the help of these figures, would in many respects, appear but obscure and dark to most Readers.

The history of the *Crusadoes* is accompanied with ten pictures, which are taken from the windows of the Church of *St. Denis*, where they were painted by the order of *Abbé Suger*, before the year 1140. All the *Crusaders* are drawn with a Cross upon their helmet, and cloath'd in armour down to the knees. They have no coats of arms upon their bucklers, which were not used at the time those windows were painted. The Infidels are armed, some with bows, some with lances: Their headpiece is only a leather-cap; Their coats of arms are very various, and vastly different one from another.

The last Monuments contain'd in this Volume, are those of *Philip I.* of *Harold King of England*, and of *William the Conqueror*. We have no other figure left of *Philip I.* but that which is upon his tomb at *St. Benoit* upon the *Loire*; and what is singular and peculiar in it, is, that *Philip* lying lengthways upon his tomb, holds a glove: This glove belongs to the hand that held the hawk, which the Lords and Princes of that age esteem'd an honour to carry about, of which we have here several proofs.

Before we conclude this Article, we think it proper to caution our Readers, not to judge

too hastily of the merit of F. *Montfaucon's* work, by the imperfect abstract we have here given of it ; since we have been obliged to omit several very curious and important articles contained therein, both by reason of the shortness of the bounds these Extracts are confined to, as also for other reasons hinted above, in speaking of † *Harold's* monument.



A R T I C L E XXVI.

G. GUL. LEIBNITHI Principia Philosophiæ more geometrico demonstrata, &c.

That is,

Mr. G. LEIBNITZ's Principles demonstrated in the Method of Geometers, &c. By M. G. HANSCHIUS, Counsellor to the EMPEROR. Printed at Frankfort and Leipsick, for Peter Conrad Monath. In 4to, pagg. 188.

[*Being a Continuation of Article XIX. of this Journal, for the Month of March last.*]

HERE follows the remaining part of Mr. *Leibnitz's Principia*, which we promised in the last Journal, or the last 47 of them, (being

† Pag. 272.

Art. 26. *the Republick of Letters.* 275

(being 93 in all). The 46 former, were inserted in the 19th Article of last Month, of which this is a continuation, and the conclusion; the whole containing the sum and substance of his new philosophy, relating to the mundane and intellectual System in general; and which, added to his new System of *pre-establiſh'd Harmony*, or his *Laws of the Union of the Soul and Body*, (given before in Article 27. of the IVth Volume, for the Month of *October* last) contain all that's new and peculiar in his philosophy.

SECTIO XLVII.

Nihilominus tamen cum nonnullis nobis imaginari non debemus, veritates æternas, cum à DEO dependeant, arbitrarias esse & à voluntate ipsius pendere, quemadmodum CARTESIUS & postea POIRETUS statuit. Id verum non est, nisi de veritatibus contingentibus, cum è contrario necessariæ unicè dependeant ab intellectu ejus, & sint objectum ipsius internum.

XLVIII. Ita DEUS solus est Unitas primitiva, seu substantia simplex originaria, cujus productiones sunt omnes Monades creatæ aut derivativæ, & nascuntur, ut ita loquar, per continuas Divinitatis fulgurationes, per receptivitatem creaturæ limitatas, cui essentiale est esse limitatum.

XLIX. Datur in DEO Potentia, quæ est fons omnium, deinde Cognitio, quæ continet Idearum schema, & tandem Voluntas, quæ mutationes

276 *The Present State of* Art. 26.
tationes efficit seu productionem secundum Principium melioris.

L. Atque hoc est istud, quod respondet ei, quod in Monadibus creatis facit subjectum seu basin facultatis perceptivæ & facultatis adpetitivæ. Sed in DEO hæc attributa sunt absolute infinita, aut perfecta, & in Monadibus creatis aut Entelechiis (aut Perfectihabeis, quemadmodum HERMOLAUS BARBARUS traduxit hanc vocem) non sunt nisi imitationes, pro mensura perfectionis, quam habent.

LI. Creatura dicitur Agere extra se, quatenus habet perfectionem, & Pati ab alia, quatenus est imperfecta. Ita Monadi actionem tribuimus, quatenus habet perceptiones distinctas, & passiones, quatenus confusas habet.

LII. Et una creatura perfectior est altera in eo, quod reperiamus in ea, quod inservit rationi reddendæ de eo, quod in altera contingit, & propterea dicimus, quod in alteram agat.

LIII. Sed in substantiis simplicibus influxus unius Monadis in alteram tantum idealis est, qui effectum sortiri nequit nisi DEO interveniente, quatenus in ideis DEI una Monas cum ratione postulat, ut DEUS, ordinans ceteras, in principio rerum ipsius rationem habeat. Quoniam enim Monas una physice influere nequit in interius alterius; aliud non datur medium, per quod una ab alterâ dependere valeat.

LIV. Atque ideo actiones & passiones creaturarum mutuae sunt. DEUS enim duas substantias simplices inter se comparans, in unaqua-

libet rationes deprehendit, quibus obligatur unam aptare alteri, & consequenter id, quod activum est, quatenus certo respectu passivum secundum alium considerandi modum; activum nempe, quatenus id, quod distinctè in eo cognoscitur, inservit rationi reddendæ de eo, quod in alia contingit, & passivum, quatenus ratio de eo, quod in ipsa contingit, reperitur in eo, quod distinctè cognoscitur in alterâ.

LV. Quemadmodum verò infinita sunt universa possibilis in Ideis **DEI** & eorum non nisi Unicum existere potest; ita necesse est, dari rationem sufficientem Electionis divinæ, quæ **DEUM** ad unum potius, quam ad alterum determinet.

LVI. Atque hæc ratio reperiri nequit nisi in gradibus perfectionis, quam hi mundi continent, cum quodvis possibile habeat jus prætendendi existentiam pro ratione perfectionis, quam involvit.

LVII. Atque id ipsum causa est existentiae melioris, quod **DEUS** vi Sapientiae cognoscit, vi Bonitatis eligit, & vi Potentiae producit.

LVIII. Atque huic adaptationi rerum omnium creaturarum ad unamquamque & uniuscujusque ad ceteras omnes tribuendum, quod quælibet substantia simplex habeat respectus, quibus exprimuntur ceteræ omnes, & per consequens Speculum vivum perpetuum universi existat.

LIX. Et sicuti eadem urbs, ex diversis locis spectata, alia adparet & optice quasi multiplicatur, ita similiter accidit, ut propter multitudinem

dinem infinitam substantiarum simplicium dentur quasi totidem differentia universa, quæ tamen non sunt nisi scenographicæ repræsentationes unici secundum differentia puncta visus uniuscujusq; Monadis.

LX. Atque hoc ipsum medium est obtinendi tantum varietatis, quantum possibile, sed cum maximo ordine qui fieri potest, hoc est, medium obtinendi tantum perfectionis, quantum possibile.

LXI. Neque etiam alia datur, quam hæc hypothesis, quæ, prout fieri debet, magnitudinem DEI elevat : (Id quod BÆLIUS agnovit, cum in Dictionario suo, articulo R O R A R I U S, objectiones quasdam proposuit, immò sibi persuasit, quod DEO nimium & ultra quod possibile est, tribuam) sed nullam rationem allegare potuit, cur hæc harmonia, ob quam quælibet substantia exactè exprimit ceteras omnes per respectus, quos ad eas habet, sit impossibilis.

LXII. Ceterum ex eo, quod modo retuli de rationibus à priori videmus, cur res aliter se habere nequeant, quoniam DEUS, totum ordinans, respexit ad quamlibet partem & imprimis ad unamquamq; Monadem, cujus natura cum sit repræsentativa, nihil est quod eam limitare posset ad unam tantum rerum partem repræsentandum, quanquam verum sit, quod hæc repræsentatio non sit nisi confusa respectu partium universi, nec distincta esse possit, nisi quoad exiguam rerum partem, hoc est, earum, quæ aut propiores sunt, aut majores respectu uniuscujusq; Monadis, alias quælibet Monas foret ali-
qua

qua divinitas. Non in objecto, sed in modificatione cognitionis objecti Monades limitatæ sunt. Omnes confusè ad infinitum tendunt, sed limitantur & distinguuntur per gradus perceptionum distinctarum.

LXIII. Atque in eo compositæ cum simplicibus conveniunt. Quoniam enim omnia plena sunt & per consequens omnis materia connexa, & quemadmodum in pleno omnis motus effectum quandam sortitur in corporibus distantibus pro ratione distantiae, ita ut unumquodq; corpus non modo afficiatur ab iis, quæ ipsum tangunt, & quodammodo percipiat, quod ipsis accidit, verumetiam, mediantibus ipsis, adhuc percipiat ea, quæ prima tangunt, à quibus ipsum immediate tangitur; ideo indè sequitur, hanc communicationem procedere ad quamlibet distantiam. Et per consequens omne corpus ab omni eo afficitur, quod in universo accidit, ita ut is, qui omnia perspicit, in unoquoque legere possit, quod per totum accidit, immò etiam quod jam factum, aut adhuc futurum, in præsentì observans, quidquid tam secundum tempus, quam secundum spatium elongatur. Σύμνοια πάντα dicebat HIPPOCRATES. Enimvero anima in se ipsa legere nequit, nisi quod distincte in ipsa representatur; non omnes suas perceptiones una evolvere valet, quoniam ad infinitum tendunt.

LXIV. Quamvis itaque quælibet Monas creata totum universum repræsentet; multo tamen distinctius repræsentat corpus, quod ipsi peculiari ratione adaptatum est & cujus Entelechia existit. Et sicuti hoc corpus exprimit totum universum per connexionem omnis materiæ in ple-

no, ita etiam anima totum repræsentat universum, dum repræsentat hoc corpus, quod ad ipsam spectat peculiari quâdam ratione.

LXV. Corpus spectans ad Monadem, cujus Entelechia vel Anima existit, constituit cum Entelechia id, quod Vivens adpellatur, & cum Anima id, quod Animal salutatur.

LXVI. Est verò corpus viventis vel animalis semper organicum. Etenim cum quælibet Monas sit speculum universi suo modo & universum perfecto ordine gaudeat, ordo etiam esse debet in repræsentante, h. e. in perceptionibus animæ, & per consequens in corporibus, secundum quæ universum in eis repræsentatur.

LXVII. Ita quodlibet corpus organicum viventis est species machinæ divinæ aut automati naturalis, quod omnia automata artificialia infinitis modis antecellit; quoniam machina, arte hominis facta, non est machina in qualibet parte. E. gr. Dentes rotæ partes habent seu fragmina, quæ non amplius artificiale quid sunt, nec quidquam habent, quod machinam connotet, respectu usus, cui rota destinatur. Machinæ verò Naturæ, h. e. corpora viventia sunt adhuc Machinæ in minimis partibus usque in infinitum. Atque in eo consistit discrimen inter Naturam & Artem, h. e. inter Artem divinam & nostram.

LXVIII. Et fieri potuit, ut Autor Naturæ hoc artificium divinum & prorsus mirabile in praxin deduceret, quia portio quælibet materiæ non modo divisibilis in infinitum, sicuti veteres agnovêre, verumetiam actu subdivisæ in infinitum,

tum, qualibet parte peculiari motu gaudente: Alias fieri haudquaquam posset, ut quælibet portio materiæ totum exprimeret universum.

LXIX. Liqueat indè, in minima portione materiæ dari mundum creaturarum viventium, animalium, entelechiarum, animarum.

LXX. Quælibet materiæ portio concipi potest instar horti pleni plantis & instar piscinæ plenæ piscibus. Sed quilibet ramus plantæ, quodlibet membrum animalis, quælibet gutta humorum ipsius est denuò hortus aut piscina istiusmodi.

LXXI. Et quamvis terra atque aër inter plantas horti, aut aqua, inter pisces piscinæ intercepta, non sit planta, neque piscis, nihilominus plantas & pisces continent, sed plerumq; subtilitate nobis imperceptibili.

LXXII. Ita nihil incultum, nihil sterile, nihil mortuum datur in universo, nullum chaos, nulla confusio, nisi quoad adparentiam, quemadmodum in piscina ad aliquam distantiam adpareret, ubi motus confusus piscium videtur, nec tamen ipsos pisces discernere licet.

LXXIII. Videmus hinc, quodlibet corpus vivum habere Entelechiam unam dominantem, quæ est anima in animali; sed membra hujus corporis viventis plena sunt aliis viventibus, plantis, animalibus, quorum unumquodque iterum suam habet entelechiam seu animam dominantem.

LXXIV.

LXXIV. Enimverò haudquaquam nobis cum nonnullis imaginari debemus, qui mentem meam parùm perspexerunt, animam unamquamq; habere massam quandam aut portionem materiæ propriæ, & per consequens possidere alia viventia inferiora semper ad ipsius servitia destinata. Omnia enim corpora rivorum instar in perpetuo sunt fluxu & partes aliæ continuo ingrediuntur, aliæ egrediuntur.

LXXV. Ita Anima non mutat corpus nisi sensim sensimq; & per gradus, ita ut nunquam omnibus suis organis uno quasi ictu privetur. Et dantur sæpius metamorphoses in animalibus, sed nunquam metempsychosis seu transmigratio animarum locum habet. Neque etiam dantur Animæ prorsus separatæ.

LXXVI. Atq; ideo etiam nulla datur generatio, nec mors perfecta, rigorosè loquendo. Sunt enim evolutiones & accretiones, quas Generationes appellamus; quemadmodum involutions & diminutiones, quod Mortem vocamus.

LXXVII. Perplexos reddidit philosophos Origo Formarum, Entelechiarum & Animarum; sed postquam hodiè observationibus exactis de plantis, insectis & animalibus compertum est, quod hæcce corpora organica naturæ nunquam ex chao seu putrefactione prodeant, sed constanter per Semina, in quibus sine omni dubio datur quædam præformatio; hinc concluditur, corpus non modo organicum jam præexistisse ante conceptionem, sed etiam animam in hoc corpore, h. e. Animal ipsum. Et per conceptionem Animal istud tantummodo disponitur ad
magnam

magnam quandam transformationem, ut fiat animal alterius speciei. Simile quid videmus extra generationem, e. g. quando vermes fiunt muscæ & erucæ papiliones.

LXXVIII. Animalia, quorum nonnulla ele-
vantur ad gradum maximorum Animantium,
ope conceptionis appellari possunt Spermatica :
sed ea, quæ speciem non mutant, nascuntur,
multiplicantur & destruuntur, quemadmodum A-
nimalia magna. Parvus admodum numerus est
Electorum, qui ad theatrum majus progredi-
untur.

LXXIX. Sed hæc non nisi dimidia veritatis
pars est. Judicavi igitur, si animal nunquam
naturaliter incipit, nec unquam naturaliter finiri
debere, & non modo nullam dari Generationem,
verumetiam nullam destructionem totalem, seu
Mortem rigorosè sumtam. Atq; ratiocinia ista,
à posteriori facta, optimè cum principiis meis,
ante à priori deductis, concordant.

LXXX. Ita asserere licet, non modo animam
(mundi indestructibilis speculum) esse indestru-
ctibilem ; verumetiam Animal ipsum, quamvis
machina ipsius sæpius ex parte pereat & involu-
cra organica linquat, vel capiat.

LXXXI. Hæc principia dedere mihi medium
naturaliter explicandi Unionem, aut potius con-
formitatem animæ ac corporis organici. Anima
suas sequitur leges, & corpus itidem suas : con-
veniunt verò inter se vi harmoniæ, inter omnes
substantias præstabilitæ, quoniam omnes repræ-
sentationes sunt ejusdem Universi.

LXXXII.

LXXXII. Animæ agunt secundum Leges causarum finalium per appetitiones, fines & media. Corpora agunt secundum Leges causarum efficientium seu motuum. Et duo regna, alterum nempe causarum efficientium, alterum causarum finalium, sunt harmonica inter se.

LXXXIII. Cognovit **CARTESIUS**, animam non posse dare vim corporibus, quoniam eadem semper virium quantitas in materia conservatur; credidit tamen, animam posse mutare directionem corporum. Id quidem ideò factum est, quod ipse tempore Lex Naturæ ignoraretur, quæ vult, eandem semper directionem totalem conservari in materia. Quod si hoc observâisset, in Systema meum Harmoniæ præstabilitæ incidisset.

LXXXIV. In hoc Systemate corpora agunt, ac si (per impossibile) nullæ darentur animæ, ac animæ agunt, ac si corpora nulla darentur, & ambo agunt, ac si unum influeret in alterum.

LXXXV. Quod Spiritus seu Animas rationales concernit, quamvis reperiam, eodem modo se rem habere cum omnibus viventibus & animantibus, quemadmodum dixi, (§. LXXX.) scilicet quod Animal & Anima nec oriantur nisi cum Mundo, nec intereant nisi cum Mundo: Id tamen peculiare est in Animalibus rationalibus, quod ipsorum Animalcula Spermatica, quæ talia, habeant tantum Animas ordinarias seu sensitivas, sed quæ electa sunt, ut ita dicam, & ad naturam humanam ope conceptionis actualis perveniunt, eorum Animæ sensitivæ elevantur ad gradum rationis & prærogativam Spirituum.

LXXXVI.

LXXXVI. Inter alias differentias, quæ inter Animas ordinarias & Spiritus intercedunt, & quarum partem jam exposui, etiam illa datur, quod Animæ in genere sint Specula viventium seu imagines Universi creaturarum ; sed quod Spiritus insuper sint imagines ipsius Divinitatis, seu Autoris Naturæ, quæ Systema universi cognoscere, & aliquid ejus per scintillulas architectonicas imitari possunt, cum Spiritus unusquisq; sit parva quædam Divinitas in suo genere.

LXXXVII. Atq; indè est, quod Spiritus sint capaces Societatis alicujus cum DEO ineundæ, & quod ipse eorum respectu non solum sit Inventor, qualis est respectu creaturarum ceterarum, sed insuper Princeps & Parens, h. e. eam habeat ad ipsos relationem, quem Princeps ad suos subditos, & Parens ad liberos suos.

LXXXVIII. Indè haud difficulter infertur, omnes Spiritus simul sumtos constituere Civitatem DEI, h. e. regnum omnium perfectissimum sub perfectissimo Monarcha.

LXXXIX. Hæc Civitas DEI, hæc Monarchia, verè universalis, est Mundus moralis in Mundo naturali, & id maxtme sublime & divinum est in operibus DEI ; atque in hoc revera Gloria DEI consistit, quoniam nulla daretur, nisi Magnitudo & Bonitas Ejus à Spiritibus cognosceretur, ipsisque admirationi esset. Respectu hujus Civitatis divinæ datur Bonitas propriè sic dicta, cum è contrario Sapientia & Potentia ubique eluceant.

XC. Quemadmodum supra (§. LXXXII.) Harmoniam perfectam stabilivimus inter duo Regna naturalia, alterum causarum efficientium, alterum finalium : ita hic nobis alia Harmonia commemoranda venit, quæ inter Regnum physicum naturæ & Regnum morale gratiæ intercedit, h. e. inter DEUM, quatenus consideratur ut Architectus machinæ; & inter DEUM eundem, quatenus ut Monarcha Civitatis divinæ Spirituum spectatur.

XCI. Ab hac harmonia pendet, quod res deducant ad gratiam per ipsas vias naturæ, & quod hic globus e. gr. destrui & reparari debeat per media naturalia iis momentis, quando regimen spirituum id postulat ad aliquos puniendos, ceteros remunerandos.

XCII. Asseverare etiam licet, DEUM tanquam Architectum, satisfacere DEO, tanquam Legislatore, ex asse, atq; sic peccata consequi debere pœnas per ordinem naturæ & structuræ mechanicæ rerum, bonas etiam actiones secum trahere remunerationes per media machinalia respectu corporum, quamvis idem nec possit, nec debeat constanter extemplò accidere.

XCIII. Tandem sub perfectissimo hoc regimine nulla datur actio bona sine remuneratione, nulla mala sine pœna, & omnia vergere debent in salutem bonorum, h. e. eorum, qui regimine divino contenti sunt in magno hoc regno, qui confidunt in providentiâ divinâ, & qui amant atq; imitantur, ut par est, Autorem omnis boni, voluptatem percipientes ex consideratione perfectionum ipsius, secundum naturam Amoris puri

puri & veri, vi cujus voluptatem percipimus ex ejus, quem amamus, felicitate. Atq; ideò personæ sapientes ac virtuosæ perficere conantur, quidquid voluntati divinæ præsumtivæ & antecedenti conforme apparet, &, hoc non obstante, in iis adquiescunt, quæ per voluntatem divinam secretam, consequentem & decisivam acta contingunt, quoniam agnoscunt, quod si ordinem naturæ satis intelligeremus, deprehensuri simus, eadem vota sapientissimi longè superare, nec fieri posse, ut meliora reddantur sive intuitu totius Universi in genere, sive etiam respectu nostrum in specie. Siquidem, prout par est, Autori omnium adhæremus, non modo, tanquam Architecto & causæ efficienti essentiæ nostræ, verumetiam tanquam Magistro nostro atq; causæ finali, cujus est efficere quod volumus, & qui solus nos felices reddere vult.



A R T I C L E XXVII.

MATHEMATIQUE Universelle, Abregée
a le portée & a l'usage de toute le Monde,
principalement de Jeunes Seigneurs;
& ou l'on donne une Notion general
de toutes les Sciences Mathematiques,
& une Connoissance particuliere des
Sciences Geometriques, au nombre de
LV Traitez. Par le P. CASTELL,
de

288 *The Present State of* Art. 27.
de la C. D. J. In 4to. A Paris, chez
P. Simon.

That is,

*The MATHEMATICAL Sciences abridg'd,
and made easy to every Capacity. De-
signed chiefly for the use of young Per-
sons of Quality, &c. By F. CASTELL.*
In 4to. pagg. 700. Paris : Printed for
P. Simon.

AFTER having given an account in the last Journal, of F. Castell's plain *Geometry*, and that of his *Conick Sections*, and *Conoids*, &c. together with all the preliminary arts and sciences conducing to the better understanding of this higher and more *sublime Geometry*; there remains only now to treat of his doctrine of *Fluxions*, or, as the Foreigners term it, the *transcendent Geometry*, which relates principally to the *Geometry of Infinites*, and the *Quadrature of Curves*.

The Geometry of infinite quantities, is the great boast and glory of the modern Geometry. Every body now speaks of *infinite quantities*, but they speak very differently of them: Even among the Geometers themselves, there still remain some adversaries to this doctrine. Yet it is certain, that all the best and most profound Geometers, for above threescore years past, have approved the Arithmetick and Geometry of *Infinites*. But it is also certain, that we must enter a little deep into this System, and that of
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the other Geometry, to reconcile them together; so that the greatness and the height of the object, may not revolt, or disconcert a mind inur'd and accusom'd by the ancient Geometry, only to palpable evidence, and vulgar and sensible principles.

The great disadvantage of this modern Geometry, is, that it is entangled with physical debates and controversies, and what is worse, with metaphysical ones too. The nature of *Infinity* is very little known to us; 'tis even a controversy yet undecided among the philosophers, whether an Infinite quantity can be any part of the object of Geometry; and whether any is actually, or only potentially such. All they have been able hitherto to advance on this subject, is, That the supposition of Infinite quantities, has not yet led them into any error, that can be discover'd by the common Geometry; nay, that it has always conducted them to the same truths, that have been the most anciently and generally own'd and demonstrated by it.

This is what they call a demonstration *à posteriori*, of the truth of the new System. This demonstration is sufficient and unanswerable, till we find a demonstration *à priori*, that will scatter all the clouds and darkness, that remains, from this subject. To dispel this darkness, and to discover this demonstration, that has hitherto been wanting; F. *Castell's* first care, is, to make an exact Analysis of the whole System of *Infinite quantities*.

He has then set apart, on one side the Geometry, and on the other the philosophy of Infinite quantity; that so nothing doubtful, or

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controversial, should mix itself with pure Geometry. And even in the Geometry hereof, when consider'd as thus separated from every thing foreign to it, he has distinguish'd with care, the practical part and calculation, from its theory and science. For 'tis to the calculation, that the demonstration *à posteriori* belongs. This therefore is the most certain and demonstrative part of the whole System.

The Theory is somewhat more metaphysical, which is what has render'd it more abstract, and therefore more suspected, and less adapted to common capacities.

As for the *philosophical* part of this System, he has divided it in two; *viz.* the Physicks, and Metaphysicks of Infinite quantity. The physical part, which is founded upon experience, and is therefore the most certain; and the metaphysical, which is more abstract and sublime, and therefore the more liable to be contested.

The *physical* part of this subject, turns upon the actual *division* of Matter; and the *metaphysical* part, only upon its abstract and possible divisibility.

That *Matter* is actually infinitely divided, the Author says, he don't believe; and this is what no physical experiment can ever convince us of. But what all experience confirms, is, that there is in nature such a division of the parts of *matter*, which *motion* perpetually produces, and renews, as escapes the observation of the sharpest and most subtle of all our senses, and can only be conceiv'd by the imagination; whence flows such a wonderful smallness of the parts of *matter*, as renders them wholly insensible.

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Art. 27. *the Republick of Letters.* 291

It is this *insensible* quantity, the vulgar call *an infinitely small one*. Now as all Sciences, all Systems, all even the strongest and profoundest reasonings, the noblest and sublimest Theories and Speculations, should still take their first origin, and ought to be founded on the ideas and notions of the people, *i. e.* upon common sense.

Here our learned and ingenious Author uses his utmost application and industry, to find out the system of *Infinite quantities*, from their notions and reasonings; and has indeed here very naturally discover'd it, and happily succeeded in his attempt. The common people act and reason according to their ideas: The idea of *insensible*, conceived as an *infinitely small quantity*, runs through all their operations, and calculations: And it runs thro' them all too, in an exact analogy to the operations and calculations of the most sublime Geometers.

For, to come to particulars: First, nothing is more evident, than that the double principle the new Geometers have introduced herein, is adopted by the people, or rather (to speak more properly) that of the people is adopted by these Geometers, who were themselves of this low order, before they were Geometers. The first principle is, That an infinitely small quantity, passes for *nothing*, among the common people: *Parum pro Nibilo reputatur*; What is *insensible*, is *Nothing*.

The second principle, is; That an infinite number of such *small quantities*, are esteemed *something*: And thus among the people, *Many Littles make somewhat*: *A great number of Insensible quantities, produce a sensible one*. According to this double principle, the ordinary

people, who have but few accounts to make up, neglect farthings, or half-pence, or perhaps a few pence, in their calculations: Whereas men of great business, who have many accounts, neglect nothing, because with them such trifles soon accumulate, and amount to great sums, by reason of the frequency of their return.

The other principles of these Geometers, may with equal ease be traced in the notions, and among the usual and natural operations of the common people. For example: They certainly consider Curves and Circles, as *Poligons*, consisting of an infinite number of sides; and to make any thing round therefore, they always blunt its angles, and multiply its sides, till they have render'd them almost imperceptible. This is what our Author calls the *natural philosophy*, or *physicks* of *infinite quantities*. Now it is pretty plain, this sort of natural reasoning, or philosophy, is not at all foreign to a Treatise of Geometry, and least of all to one that treats of Infinite quantity; since it is indeed the principal key thereof, and undoubtedly the part, that is the most proper and capable to unite and reconcile all mens judgments to it.

The Author next proceeds to what he calls the *Metaphysicks* of *Infinite quantities*: And here he very candidly owns, that notwithstanding his utmost industry and care, to bring this the nearest he could to the evidence and certainty of the physical part, as above explain'd, yet it was not in his power to keep it clear of all paradox: Where now we shall see, that all systematical reasonings that can be made, relating to Infinity, will necessarily terminate.

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The principal paradox, whence all the rest naturally flow, consists in a sort of *indivisibility*; which he shews here, belongs to all *matter*, notwithstanding its perfect *divisibility*. Hitherto the philosophers have been divided in their opinions on this subject: One part of them seem only to have known its Infinite divisibility; the other, its indivisibility. Each saw and discover'd the truth in part, but on one side only. The error common to both, was to see it by halves, or rather to contradict themselves; and not to be able to reconcile two truths, which when rightly understood, are nothing less than contradictory.

The reconciliation consists in a double relation, *viz.* *Arithmetical*, and *geometrical*; under which we may consider the same thing. *Geometrically*, Matter is *infinitely divisible*; *Arithmetically*, it is *indivisible*, beyond a certain determined point. All *matter* contains only a finite number of *aliquot* parts; but the number of proportional parts contained in it, are innumerable, or rather (more properly speaking) they are no number at all; there being no infinite number, *no numerical Infinite*, and all *Infinite* being only *geometrical*.

From this paradox, there is immediately derived another; *viz.* That there are points, and at the same time unequal points: These points are indivisible, consider'd as points; and yet divisible, when consider'd as unequal points. Thus a right line, that cuts another more or less obliquely, cuts it in unequal points; indivisible, where they are cut, and yet divisible in other respects. The points of contact of different circles, the various points of the same circle;

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are different. Even in the usual course and practice of life, we admit points of all magnitude, the greatest of which we look upon to be equally indivisible, as the least. But we must refer the Reader to the original Work, for a further detail of all these curious enquiries and particulars.

Nor is there any thing here advanced, that our modern Geometers ought not to admit; since they sometimes consider infinitely small quantities as indivisible, with *Cavallerius*, and at other times as divisible, with *Gregory St. Vincent*. As indivisible, they pass for nothing; as divisible, they are reckon'd for something. An infinitely small quantity, speaking strictly, is a sort of *medium* between *something* and *nothing*, *being* and *not being*. It is, as it were, the point of contact between a *being* and *nothing*; the passage or transition of *something* into *nothing*. It is a *being*, swallow'd up and absorb'd in *nothing*: It is properly the *beginning*, and *end* of things. Consider them as endings, things are *nothing*; as beginning, they are *something*. Thus in a line, at one end, a point is something, for with it a line begins; at the other extremity, a point is nothing, since there the line ends. On the one end, it begins to be more than *nothing*; at the other, it sinks into *nothing*; where the line vanishes. But all this is too abstract.

To proceed therefore to what is more geometrical, and take a nearer and closer view of what this geometrical *Infinite quantity* is, which the Geometers calculate, and calculate too without any sensible error or mistake: since
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all their calculations agree with other most certain and demonstrated truths. According to these Geometers in their calculations, *infinite* and *heterogeneous* are absolutely one and the same thing. When they would take geometrically the infinite small quantity of a line, they take a point; and for the infinitely small quantity of a surface they take a line: and so in the same manner for the infinite great quantity of a point, they take a line; for that of a line, they take a superficies; the infinite quantity of ∞ is $\infty\infty$, that of $\infty\infty$ is $\infty\infty\infty$, &c. Why should we darken and perplex this theory too much, or refine and abstract so far in our speculations on this subject, and render it so sublime and mysterious? What occasion is there to search farther after this infinite quantity, or look for it any where else?

And accordingly the deeper and nicer we examine this subject, the more we shall be convinced hereof, and find every thing answer exactly thereto. Are the different orders of Infinites incommensurable with one another; so are heterogeneous quantities. An infinite quantity added to a finite, remains only an infinite one, &c. A line added to a surface continues only a surface, &c. On the contrary, an infinite quantity added to another infinite one, makes a greater infinite; a line more a line, makes a longer line: a surface more a surface, makes a greater surface, &c. The calculation of Infinites is therefore only the *calculation of heterogeneous quantities*, and the infinite quantity of Geometers, is only *Heterogeneity*. The whole mystery of it is entirely cleared up by this, and that very naturally and happily too.

A reflexion that naturally arises hereupon is, That infinite having no relation with finite quantity, can therefore have no likeness or resemblance with it; and that an infinite line has no resemblance with a line, is not indeed a line. It were ridiculous to think, that an infinite line only differs from a finite one by its length. *Infinite* and *finite* must differ still in *quality*, and not only in *quantity*; else the passage from finite to infinite, might be made by the simple addition and subtraction of an unit: Which is what all the Philosophers, as well as Mathematicians, have hitherto unanimously agreed to reject, as one of the greatest absurdities. An infinite point therefore, is a line; an infinite line, is a surface; an infinite surface, is a body.

And this is what reconciles all the different systems. For, the philosophers have hitherto been divided into two classes; The one will not admit any actual infinite, or as they term it, *in act*, but only *in power*; the others reject a purely potential infinite, and admit an actual one: whereas they need only understand one another, to be agreed. A potential infinite, is a real actual one; and an actual infinite, is also a potential one. For an infinite line, is a line whose end we can never find; but a surface is such a line, whose end can never be found. A surface may always be extended more and more to infinity: A clue, whose end we could never find by dividing and unravelling it, would actually be an infinite thread.

Lastly; To unite and reconcile all systems, and all men's judgments and opinions on this occasion, and to make the Geometry of *Infinite*
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quantities extreme easy, to keep it clear of all controversy, and bring it down to every capacity; the Author shews, That in whatever light and view this geometrical infinite quantity is consider'd, whether in a physical, or metaphysical one, whether actually or potentially, yet still the geometry and calculation of these quantities, are not in the least affected hereby, but proceed the same, and remain unalter'd, however these controversies are determin'd, and whatever side of the question is embraced. But it is impossible to shew all this, in that clear and beautiful light, as is here done, without consulting the original work; Thither therefore we must refer the Reader, for a more ample satisfaction on this subject.

This Geometry of *Infinite quantities* consists of two parts; viz. 1. the *Series's*; and 2. that of *infinitely small quantities*. Our Author distinguishes two kinds of *Series's* or progressions, the one *discreet* and *numerical*, the other *continued* and *geometrical*; these last he calls *Progresses*. For every figure that goes on increasing and diminishing, does this by an insensible and infinitely small increase or progress; whereas numerical *Series's*, such as 1, 2, 3, &c. or one half, one third, &c. or one half, one fourth, one eighth, &c. have a visible and sensible progress; unless we take an unit and its parts for points; which the Author says, he only now hints by the by, having more largely and fully discussed this particular in another place.

As for these numerical progressions, they call geometrical ones; as those of halves, one half; half of a half, a fourth, an eighth, &c. or those of thirds, one third, one ninth, one twenty-seventh,

seventh, &c. The Author shews that their sum is always finite ; and that for this general reason, That they only take the parts of a whole, by division, without ever exhausting it : Whereas the arithmetical, or harmonical progressions, such as one half, one third, one fourth, &c. take still the whole in an indivisible manner ; take it often, or even an infinite number of times, in the way of Addition and Multiplication, rather than in that of Division ; which is what renders the sum infinite.

The geometrical progress of Figures, is a point, or an infinitely small line, in lines ; a line, or an infinitely small rectangle, in spaces ; and a surface, or an infinitely small solid, in bodies. For, to reconcile the two properties of *matter*, viz. its divisibility and indivisibility, we may and ought to consider a line in the way of generation, or continual increase and progression, from a point, or a very small line ; a surface, as perpetually increasing from a line, or very small surface, &c. Nor will *Cavalieri's* method of *Indivisibles* here suffice, without joining to it that of *Gregory St. Vincent's*, of *Small quantities infinitely divisible* ; the geometry and calculation of Infinite quantities, having processes, which require our considering the elements of figures, sometimes as indivisible, and at other times as divisible.

After having laid down all that is geometrical, belonging to the calculation of *Infinite quantities*, he comes next to the calculation itself : And here he begins with the arithmetick of *Infinities*, which turns all upon the *series's*, or infinite progressions.

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There are two methods, agreeable to the two principles before mention'd ; one of *approximation*, that answers to the divisibility, the other of *exhaustion*, that answers to its indivisibility. For, all this is systematical : The great design of the whole, is the resolution of Equations, either perfect, or as near approaching to a compleat and perfect solution as possible : And this 1. for numerical Equations : 2. for literal ones ; and these either determined, or undetermined ones.

We have collected here together, artfully and judiciously disposed, and presented to us in one view, the principal methods hitherto invented, (whether by the great Sir *Isaac Newton*, or others) for the approximation of roots. The celebrated method of the *Cascades*, is here more particularly enlarg'd upon and explain'd ; or rather, *F. Castell* has given us here the genuine and general principle whence it flows, which is the great key, that not only opens and explains, but also vastly abridges in innumerable cases, and renders superfluous most of the smaller inferior principles, as well as a great number of perplex'd and intricate calculations. This method is beautiful and ingenious ; but *F. Reynaud*, its Author, had too high an esteem of it, and laid too great a stress upon it, and made his Readers too much slaves to it, when he gave it so vast a scope and extent, and accompanied it with so great an *apparatus* of principles and demonstrations, as he did in his work intitled *Analyse Démontrée*, which is a good book, but ill suited to common capacities, nor proper for general instruction, were it only by the great length and number of his methods and illustrations.

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The Author proceeds next to the generation of *Series's*, according to Sir *Isaac Newton's* methods. 1. By his method of simple algebraical division. 2. By the extraction of roots. 3. By the analytical method of undetermined *series's*. All these are treated as fully, as was necessary to give a thorough knowledge of them; and yet with as much brevity and conciseness, as was consistent with perspicuity. He here also gives the method of exalting the *series's* to their powers, and the return of the *series*.

The methods of *exhaustion*, or *integration* of the *series's*, comes next. *Interpolation* and *resolution*, subtraction, addition, multiplication, and the other operations of the *series's*, form these methods. For example; Nothing is more curious, than the exaltation of these *series's* to one, and one half, to one fourth, &c. or one, one third, &c. or &c. to their squares, cubes, &c. Then follows a clear and full explication of the three celebrated methods of calculation; *viz.* the *differential*, *integral*, and *exponential*; with an exact and particular detail of their several rules, but more especially that of the great and original principles, upon which they all depend.

The second part of this Geometry, which relates to the Science of Curves, as it is a much more compleat and perfect Treatise on this subject, than any yet publish'd; we shall therefore reserve a particular and distinct account thereof to another Journal.

A R T I.



ARTICLE XXVIII.

A FURTHER ACCOUNT of
*The TREATISE of the Amphitheaters of
the Ancients ; by the Marquis SCIPIO
MAFFEI. Translated from the Italian,
by Mr. GORDON, Author of the Itine-
rarium Septentrionale, &c. In 8vo.*
Printed for *H. Northouck*, under the
great Piazza in *Covent-Garden*.

[See the XXIst Article of last Month.]

THE great figure, which Marquis *Scipio Maffei* makes in the learned world, and the just fame he has acquir'd by the many excellent works he has publish'd, must make the curious pleased to see this his last performance ; which upon perusal, they will find handled with that superior learning and judgment, and in that exact and elegant manner, which is peculiar to this great Author : Few books of this size containing such a treasure of erudition and new discoveries, to render it acceptable to all such as delight in ancient Learning, and things of fine taste, or take pleasure to see true views exhibited, and just and exact representations
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given of the most sumptuous and stupendous structures of any the Ancients have left us.

The Editor of the original treatise gives us to understand, in a short preface prefix'd to the book, that it was designed to be the last tome of a work the Author intended to publish under the title of *Verona Illustrata*; though now it happens to be the first, and the reason given, is, that this treatise of Amphitheaters was with great earnestness sought after by the curious in several parts of *Europe*; and therefore he prevail'd on the Author to give him the copy, that it might be publish'd separately, and before the others.

And he further informs us, that the treatise, as it is printed in the original *Italian*, is suited to the size (and the same is observed also in the present translation,) of the other Volumes which are to follow, and to the Copper-plates in them, which, though small, are not however less satisfactory, with regard to their illustrating the subject; nor are they, in the main, less valuable: And he appeals to the Curious, whether it is not better to publish the prints relating to the Amphitheaters in a small size, than in a manner too much practised at present, which must be highly disapproved by all those who truly understand Antiquity: By which he means, the pompous way some people have taken, of publishing ornaments and parts to remains of Antiquity, which never have, nor could with any propriety belong to them; and which upon examination, are found to be only mere chimera's, and the fictions of those who would have their Treatises make a pompous figure to the eye, and thus raise the value of their performances.

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This is indeed, what may justly be term'd, sapping the foundations of truth itself, and robbing us of what is chiefly valuable, and what makes the genuine and peculiar character of those rich treasures of Antiquity : And the Authors of such fictions ought to be treated as the enemies to learning and knowledge, and their works rank'd in the same class, that Historians do those of the Impostor *Annius of Viterbo*, and the Antiquaries the *Paduan* brethren, those infamous coiners of false medals ; These are therefore here reprov'd by our learned Author, with that just severity they deserve.

As are also another set of men, who ought to be rank'd in the same class with the *Goths* and *Vandals*, viz. the destroyers of ancient monuments : These he has expos'd, by publishing their names at length, to the perpetual reproach and infamy of mankind ; and may such as follow their examples never meet with better usage, since but too many instances of the like barbarity have of late occur'd, even under the Pontificate of *Benedict XIII.* the last Pope, by the destruction of *Livia's Columbarium*, and the *Bagnio's* of *Augustus*, &c. to the great scandal of *Rome*, and the regret of all the Lovers of ancient magnificence and grandeur, or fine and elegant taste in Architecture and Sculpture.

Another advantage which the Editor mentions, that arises from exhibiting the Cuts in the small size and manner, as is here done, (both in the original, and translation) is, That the learned Stranger travelling in *Italy*, may have the pleasure of carrying the book about with him, so that whenever he visits the ancient monuments themselves, from which the whole is taken, he may thus be able to examine and see,

see, if what is represented in the Treatise, be done according to truth and exactness.

In treating this subject, the Author has here particularly given us, in a very learned and masterly manner, the whole history of Amphitheaters; their original, and progress throughout all the different ages; the time when, manner how, and end for which they were first built; from all the best *Greek* and *Roman* Authors: Where he shews, that Amphitheaters were not a *Greek*, but a *Roman* invention; and that no such buildings were ever used in *Greece*.

After these, he has recourse to the writers, who lived nearest the times of the declension and dissolution of the *Roman* Empire; and after them, to the Fathers and the Writers of the following ages, for what accounts or hints are to be met with in them, relating to these buildings, and thence compiled a continued history of them, from the times they were first built, down to the present age.

And besides, in his description of the Architecture of those buildings, there is this great difference between what our Author here delivers, and what others had who wrote before him on this subject, That they, for the most part, having only relied on the accounts they had at second hand, and at a distance, have thereby not only been often misled themselves, but misguided others; who copying from them, have thus only contributed to multiply error: Whereas he, on the contrary, has neither regarded what has been said concerning them, though advanced by the most learned and celebrated Authors of any who have wrote before him, nor been byass'd by them in any particular,
where.

where-ever their accounts interfered with, or contradicted matter of fact; always directing himself only by the ancient buildings, and the original monuments of antiquity still subsisting; examining every thing upon the spot, and surveying and measuring all with his own hands, in the most exact manner; and confirming and illustrating the whole, from old genuine medals and inscriptions, which are indeed the true *Criteria*, by which truth in matters of antiquity is best known and discover'd.

To give here only one example, as a specimen of many that might be assigned, of the new and original way, in which our Author has treated this subject, very differently from all the writers who had gone before him, on this argument; we need only instance in the account he has given of the parts under ground belonging to these structures, or the foundation of these buildings; which is what all the former Authors had either wholly omitted, (as if examining the foundations, was of no importance, in their accounts of the superstructures) or if they have mention'd any thing this way, by neglecting to dig themselves to the foundations, their descriptions have been either very imperfect, or erroneous: Which neglect and omission, made it therefore impossible for them to convey to their Readers, any just or true idea of these magnificent edifices.

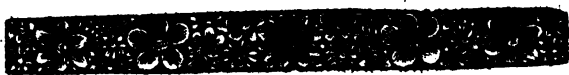
Our Author, on the contrary, has been so far from imitating their example herein, that scarce has any part belonging to the Amphitheaters been examined with more skill and accuracy, than those under ground; in which he has suc-

APRIL 1730.

U

ceeded

ceeded so well, that by digging to the foundations, and examining there all upon the spot, he has been able to give us an exact plan of them, and of the walls of the exterior and interior inclosures, *podium*, steps, the several subterraneous conduits and apartments there, which he shews, served for various and curious uses; all which, for these sixteen or seventeen hundred years, have been unsearch'd after, and unknown, to the great loss and disadvantage of our modern Architects; who, if they pretend to skill and elegance in their profession, must still learn from the school of the Ancients, and not only consider the superstructures, but descend to the foundations of their great and magnificent buildings. But for a further and more ample satisfaction in this, and many other curious particulars, we must refer the Reader to the original work.



A R T I C L E XXIX.

STATE of Learning.

G E N E V A.

I. **T**Here is in the press, *Joannis Pontasii, Propœnitentiarum Ecclesiæ Parisiensis, Dictionarium Casuum Conscientiæ, seu præcipuarum difficultatum circa moralem ac disciplinam Ecclesiasticam decisiones, à Scripturis, Consiliis, Pontificum*

ficum Decretalibus, Patribus, necnon celeberrimis Theologis & Canonum peritis depromptæ. E Gallico in Latinum pari studio & fide translata. Colonia Allobrogum, apud Mich. Boufquet & Socios, 1730. In three Volumes in Folio.

II. The same Booksellers have publish'd a second Volume of F. Calmet's Dictionary, which reaches from the Letter C, to I. With a Letter from the Author, approving their Edition.

P A R I S.

I. **T**HE Royal Academy of Sciences held a general Assembly on the 8th of this Month, wherein Mr. De Fontenelle pronounced the *Elogium* of M. De Valincourt, deceased.

2. Signior *Cassini* presented them with a description of the progress of the Comet that appear'd last year, and till the 21st of *January* this year; and likewise of its distance from the Sun, and from the Earth.

3. Mr. *Geoffroy*, the younger brother, read a chymical Lecture upon the *Viands* most in use, in order to determine the quantity of Nourishment which ought to be given to sick persons by broths.

4. Mr. *De Jussieu* read a Lecture, upon the benefit which the *Botanick* correspondence Abroad might prove to the publick, by procuring foreign Plants, and such as are little known.

5. Mr. *De Fay* read a Continuation of his *Memoir* upon the *Loodstone*.

6. Mr. *Du Hammel* read a Lecture upon the choice of a Subject to be preferr'd, to make the *Grafts of Trees* flourish.

II. The Abbot *De la Grive*, who last year gave us a new plan of *Paris*, so well approved by the learned ; is at work on another plan of the Suburbs of the City, the first sheet whereof is now distributing.

A M S T E R D A M.

I. **H**enry *de Sauzet*, Bookseller, has in the press, in four Volumes 8vo, a book intitled, *Method generale pour conserver la santé des Hommes, dans tous les estats de la Vie ; ou l'on Traitte des Maladies attachees a chaque age, Et des Remedes convenables pour leur guerison, des passions des Hommes, Et des maladies qu'elles causent, des differentes temperaments, Et des aliments qui leur conviennent. Par Mr. Charles Francis Pingré, Medecin de S. M. T. Chrestien.*

II. *William Croon* has in the press a MS, being the posthumous Work of the late Cardinal *D*****, in the same taste as that of *Pastor Fido*, containing the following pieces ; viz. *Cleopatra* and *Lucrece*, Tragedies ; *Angelique* and *Medor*, Tragi-Comedies. It is said, that no work as yet ever gave a better description of the different characters : Philosophy, divinity, politicks ; the art of governing the actions of men, of heroes, and even that of love, are here treated with a more than common erudition, and the nicest judgment ; where each Verse bears the sense of a Sentence. The book is
in

Art. 29. *the Republick of Letters.* 309
in 8vo ; with a Frontispiece, engraved by the celebrated Mr. *Bernard Picart de Romain.*

III. Here is lately publish'd, *Prolegomena ad Novi Testamenti Græci Editionem accuratissimam, è vetustissimis codicibus MSS. denuò procurandam: In quibus agitur de Codd. MSS. N. Testamenti, Scriptoribus Græcis qui novo Testamento usi sunt, Versionibus veteribus, Editionibus prioribus, & claris Interpretibus: Et proponuntur Animadversiones & Cautiones, ad examen variarum Lectionum N. Testamenti necessariae.* In 4to, pag. 201. apud R. & J. Wetstenios, & G. Smith. -1739.

B R U S S E L S.

John Leonard, Bookseller, is printing with his Imperial and Catholick Majesty's Privilege, *The Memoirs of the Civil Wars of France, &c.* wrote by *Michael de Castleneau, &c.* Illustrated by *J. le Laboureur, &c.* In this new Edition, are added several Acts, Treaties, and other pieces of great importance, collected from MSS. The whole will be printed in three Volumes *Folio*, with a new Letter, and upon superfine Paper.

L E Y D E N.

Thesaurus Juris Romani, continens rariora meliorum Interpretum Opuscula: In quibus Jus Romanum emendatur, explicatur, illustratur; itemque Classicis, aliisque Auctoribus, baud raro lumen accenditur. Cum Præfatione Everardi Ottonis. Tomus quartus. Lugd. Bat. apud J. Vanderlinden, 1729. in *Folio*.

The three first Volumes of this curious Collection, were published in 1725; and this is the fourth and last. It contains XVII scarce and choice Tracts, relating either to the correction and emendation, or the illustration of the Civil Law; which 'twere needless to give any further account of here, since we may treat of them more particularly hereafter.

H A G U E.

I. **T**HE VIIth and VIIIth Tomes of the *Memoirs for the History of the XVIIth Century; containing the Negotiations, Treaties, Resolutions, and other original Papers, concerning State-Affairs, &c.* by Mr. Lamberti, are lately published, in two Volumes in 4to; printed for Henry Scheuler. This is reckon'd one of the best and most judicious Collections of political Tracts, that has been publish'd of late.

II. A Collection of *Geographical and Historical Tracts*, designed chiefly for the better and more easy understanding of the holy Scriptures; wrote by several Authors, and printed by Gerard vander Pool. Containing, 1. F. Hardouin's *Treatise of the situation of terrestrial Paradise*. 2. F. Calmet's *Dissertation of the original Country of the ancient Hebrews*. 3. Also another *Dissertation* of his, of the *Country where the Canaanites fled, after they were expell'd the Land of Canaan by Joshua*. 4. Mr. Huet's *Treatise of the Navigations of Solomon*. 5. Mr. Le Grand's *Treatise of the Countries of Ophir and Tharsis*. 6. A *Dissertation* of F. Calmet, upon the same subject.

III. Mr.

III. Mr. *Christian van Lom* has publish'd Proposals for printing, in two Volumes in *Folio*, *The Theatre of the Dutchy of Brabant*; giving an exact and particular description of the country. It is properly a Supplement to his *Ecclesiastical Description* of that Dutchy, he published some time ago; this giving the Civil, as that did the Ecclesiastical History thereof.

L O N D O N.

PROPOSALS are publish'd for printing by Subscription, *Mosis Chorenensis Historiæ Armeniacæ Libri III. Accedit ejusdem Scriptoris Epitome Geographiæ. Armeniacæ ediderunt, Latine verterunt, Notisque illustrarunt Gulielmus & Georgius, Gul. Whistoni Filii.*

The Editors inform us, That they having reason to think that the old *Armenian* language, tho' almost quite neglected by *Europeans*, and but very imperfectly known by the modern *Armenians* themselves, contained several ancient and curious works written in it; that they therefore had employ'd themselves for some time to attain the knowledge of it, and had accordingly found their expectations prove true. For besides the *Armenian* Version of the Bible, itself highly valuable for its accuracy and antiquity, as being made about *A. D. 420*, but not yet publish'd in any *Polyglott*, and several other works of different Authors, which the learned World will in time probably be better acquainted with; there is this Author, *Moses Chorenensis*, who has wrote a compendious History of

Armenia in three books ; The first of which contains the state of *Armenia*, from the dispersion at *Babel*, to *Alexander* the Great ; The second, from him, to the death of their King *Tiridates*, about *A. D.* 300 ; And the last, from thence down to the middle of the 5th Century, at which time this Author lived.

This Work seems very curious, as well upon account of the History itself, (it being the only one that affords us any tolerable Account of the ancient state of the *Armenian* Nation) as of the Authorities upon which it is founded. What they are, with regard to the earliest times, he sufficiently informs us in that part which they have therefore chose for a Specimen ; and he is generally no less careful to produce his Vouchers for what relates to subsequent times, from thence quite down to his own : But as the Subject is entirely new, they desire not to anticipate the judgment of the Learned, how far all these Authorities are to be depended on ; tho' they cannot but think they highly merit their perusal and examination.

This History was printed by an *Armenian* Arch-Bishop, at *Amsterdam*, in the year 1695 ; but as it has never yet appear'd in any other language than that in which it was originally written, they have translated it into *Latin*, and design to add short Notes, referring to those Authors who either illustrate, confirm, or contradict what is advanced by him.

They intend to subjoin to this, a small *Treatise* of *Geography* ; which, tho' it does not declare either the Latitude or Longitude of places, so as to enable us to determine the situation of them with any certainty, yet will be
very

Art. 29. *the Republic of Letters.* 313

very useful in preserving to us many of the ancient and *Oriental* names ; and is valuable on account of its being extracted from a work of *Pappus Alexandrinus*, quoted by *Suidas*, but now lost.

They have been already enabled, by the kind contribution of several Gentlemen, whose bounty they gratefully acknowledge, to defray the expence of *Armenian* Types, which this Nation did not before afford ; in order to the introducing of the knowledge of this Language, and to the more authentick publication of Works wrote in it ; and therefore they propose to print it in *Armenian* and *Latin*, upon the following easy terms.

This Work will be printed in *Quarto*, with a neat Letter, and upon fine Paper.

It will contain betwixt forty and fifty Sheets.
The price to Subscribers, 12s. in Quires.

It will be put to the press as soon as one hundred Copies are subscrib'd for ; and finish'd with the utmost expedition.

The Names of the Contributors and Subscribers will be printed before the Work, if not otherwise desir'd.

Proposals are deliver'd, and *Subscriptions* taken, by the Editors, in *Great Russel-Street, Bloomsbury* ; and by Mr. *Innys*, in *St. Paul's Church-yard*.

II. *Proposals* are also printed for engraving by subscription, twelve large Prints of the most stupendous and stately *Fabricks* of the *Roman*
Em-

§14 *The Present State of* Art. 29.
Empire ; viz. Amphitheaters, Theaters, Circus's, &c. By *B. Roberts*. Wherein will be exhibited, their ancient as well as present state ; with their Plans, Elevations, Sections, &c. in different Views, from the best Originals. And to each will be added, a brief historical Account for what these Fabricks were originally design'd ; their Founders, &c.

Each Print will be about 23 Inches long, and 18 broad. And every Subscriber is to pay half a Guinea down, and as much more on the delivery of the Prints.

III. There is publish'd the following Proposal, for printing by Subscription, a System of *Astronomy* ; wherein the knowledge of the Heavenly Bodies is made easy to Persons unacquainted with Mathematicks. By *Roger Long*, B. D. F. R. S. and Chaplain to his Grace *James Duke of Chandos*.

The Author says, if he seems to promise too much in his Title-page, he has two things to offer, which he thinks sufficient to bear him out. One is, That his Method will be more easy and natural ; and the other, That his Schemes and Figures will be more intelligible and instructive, than have hitherto been ever made use of. The Method is such, that the easiest things are put first, and in such order, that throughout the whole Book, one Part depends upon another ; and the understanding of what is read first, facilitates the knowledge of that which follows.

As

As for his Schemes, he informs those who have never seen his astronomical *Apparatus* at *Pembroke-Hall* in the University of *Cambridge*, that he has for above ten years read Lectures publickly there, in a large *Zodiack* of about twenty feet diameter; within which he can sit with above thirty Auditors at a time, and shew the places of the Planets, their Orbits, &c. in the same manner as if he could at all times point at them in the starry Heaven itself. That, to help the Imagination, he has, besides several sorts of Orreries, made use of Glass Spheres, Globes, and great variety of other machines, of an invention entirely new. That he will give draughts of these in their proper places, besides variety of perspective Views, in which the heavenly Bodies, their Orbits, &c. will be represented as in a picture.

Such demonstrations, as can be understood only by persons vers'd in mathematical reasoning, will be thrown into a distinct place by themselves, by way of *Remarks*; so that those who are unwilling to enter into them, may pass them over, without any hindrance to their understanding the rest of the Work.

This whole System will be printed in One Volume in *Quarto*, upon fine Paper, and with a neat Letter.

The Figures, which are numerous, will be neatly engrav'd upon Copper-plates, by the best hands.

The price, to Subscribers, is one Guinea the small, and one Guinea and a half the royal Paper.

Subscriptions are taken by Mr. *W. Innys*, in *St. Paul's Church-yard*.

IV. Here

IV. Here is now delivering to the Subscribers, by the learned Mr. *Abraham Le Moivre*, *Miscellanea Analytica, de Seriebus Infinitis & Quadraturis: Quibus accessere variae Considerationes de methodis Comparationum, Combinationum, & Differentiarum, Solutiones difficiliorum aliquot Problematum, ad sortem pertinentium: Itemque Constructiones faciles Orbium Planetarum, una cum determinatione maximarum & minimarum Mutationum, quæ in motibus Corporum celestium occurrunt, &c.* The price of this Book was a Guinea to the Subscribers.

V. A learned and useful Tract has been lately publish'd, intitled, *Brief Critical Notes especially on the Various Readings of the New Testament: With a Preface concerning the Texts cited therein from the Old Testament; as also concerning the Use of the Septuagint Translation.* Being a posthumous Work of the late Reverend Dr. *Wall*, Author of the *History of Infant-Baptism*.



THE
Present State
OF THE
REPUBLIC
OF
LETTERS.

For *May*, 1730.

VOL. V.

—*Fungar vice cotis, acutum*
Reddere quæ ferrum valet, exors ipsa secant.
Horat.

L O N D O N :

Printed for WILLIAM INNES, at the West
End of St. Paul's. MDCCLXXX.

Price One Shilling.



BOOKS printed for W. INNYS.

1. **T**WENTY-five Sermons preach'd upon several Subjects and Occasions. To which is annex'd, A short Character of the Right Reverend Father in God, Dr. George Hooper, late Bishop of Bath and Wells. By Thomas Coney, D. D. Prebendary of Wells, Vicar of Over-Stowey, and Rector of Chedzoy in Somersetshire. In One Volume, 8vo.

2. *Specimina Ichnographica* : or, A brief Narrative of several new Inventions, and Experiments ; particularly, the Navigating a Ship in a Calm ; the Improvement of the Engine to raise Water by Fire : A new Method of drying Malt, &c. For all which His Majesty has lately been most graciously pleased to grant his Letters-Patents to *John Allen*, M. D.

3. *Emmanuelis Alvari Regulæ de Syllabarum Quantitate, cultiores multo & auctiores quàm antea editæ. His accedit Ars metrica, ita concinnata, ut quæ de præcipuis Carminum generibus Documenta traduntur, exemplorum loco esse possint. Quibus adjungere visum est Lusus aliquot poëticos, Carminaque ex variis Poëtis selecta, & secundum Literarum Seriem disposita : Cum Indice Poëtarum, Scriptorumve Latinorum, tam veterum quàm recentiorum, quorum in hoc Opusculò mentio facta est, aut unde Versus sunt deprompti ; Temporisque quo quisque eorum vixit, aut mortuus est. Opera & studio L. V. 8vo.*

4. *Synopsis universæ Medicinæ practicæ ; sive doctissimorum Virorum de Morbis, eorumque Causis ac Remediis Indicia. Accesserunt nunc demum Casus nonnulli oppidò rari. Authore J. Allen, M. D. Editio tertia, prioribus essente plus auctior. In duobus Voluminibus comprehensi. 8vo.*



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ERRATA.

P. 322. l. 24. *dele* to.

P. 355. l. 12. *d.* he says.

THE



THE
PRESENT STATE
OF THE
Republick of Letters.

For MAY 1730.

ARTICLE XXX.

HISTOIRE Sacrée de la PROVIDENCE,
& de la Conduite de Dieu sur les Hom-
mes, depuis le Commencement du
Monde, jusques au Tems predict dans
l'*Apocalypse* : Tirée de l'Ancienne &
de Nouveau Testament, représentée en
Cinque cens Tableaux, gravez d'apres
Raphael, & autres grands Maistres, &
expliquée par les paroles mesmes de
l'Ecriture, &c.

That is,

The Sacred HISTORY of Divine Providence,
and GOD's Government of Men, from
MAY 1730. X the

the Creation of the World, to the Times foretold in the Revelations of St. John: Taken from the History of the Old and New Testament, exhibited and represented in 500 large Prints, engraved after Raphael, and other the greatest Masters, and explained in the words of Scripture: In Latin and French. Dedicated to the Queen of France. By Mr. De MARNE, Engraver in Ordinary to Her MAJESTY. Printed at Paris, in Three Volumes in Folio, for the Author in Rue de Foin, near the Sorbonne.

SEVERAL Works of a like nature with this, have already been publish'd upon the Holy Scriptures: We find in most Editions of the Bible, Figures and Cuts representing the principal Events of the Old and New Testament; but, as is observed in a short Discourse prefix'd to this Collection, the *designs* are ill executed; and so ill, that if they are useful for any thing, it was chiefly to excite others to attempt something better. Besides, several Authors who had applied themselves to this way, confined themselves to the New Testament only; Nor have they succeeded well, either in the choice, or execution of their *designs*. This is what determin'd a great number of pious and learned persons, to procure for the publick the present Collection; of which it may be justly said, and that without the least exaggeration, that it vastly exceeds any former of this kind, both in the
num.

number of the *Cutts*, and the beauty of the *designs*. We have here 500 Prints engraved, after the greatest Masters, and (among others) many after those of the great *Raphael*.

All are not capable of reading the holy Scriptures ; and amongst those that are, all are not capable of equally improving by it : But all, and even Children themselves, may be most usefully instructed from those prints ; which being engraved with so much skill and art, as they are, will agreeably gratify their curiosity, and fix their attention, and thus insensibly convey and imprint in their memory, the facts they represent.

And to render this benefit and advantage yet more certain, There is engraved under each Print, a short title, expressing the subject therein represented : To which is added an Explication, in *Latin* and *French*. The *Latin* is always given in the words of Scripture itself ; as in the following example of the first Print, by which we may judge of the rest.

THE CREATION OF THE CHAOS.

In principio Deus creavit Cælum & Terram : Terra autem erat inanis & vacua, & tenebræ erant super faciem abyssi.

Gen. I. 1.

Au commencement Dieu créa le Ciel & la Terre ; & la Terre étoit informe & toute nue, & les ténèbres étoient sur la surface de l'abîme.

Before each book of Scripture, both of the Old and New Testament, there is a summary
X 2 abridg-

abridgment of each book prefix'd : And all those Summaries appear to be drawn up by some great and judicious Author. Here follows that which is premised before the first Print of the history of *Genesis*.

The first Summary of the Book of Genesis.

“ The Old Testament begins with the *Pentateuch*, or the five books of *Moses* ; the ancientest book of any that now remains. The first of those five books, is called *Genesis* : It was so called by the *Greeks*, because it contains the *genesis*, *i. e.* the production of all things.

“ This book was wrote by *Moses*, either during his stay with the Priest of *Midian*, or during the forty years he led the people through the *Wilderness*. It contains what passed from the beginning of the world to the death of *Joseph*, the space of two thousand three hundred sixty eight years. 2184 from the beginning of the world to the death of *Abraham* ; and from thence to the death of *Joseph*, 184 more.

“ The principal facts, that are therein related, are, The Creation of the world ; the commandment given to *Adam* ; his disobedience, his punishment ; the genealogies of his children, their sins and iniquities, which obliged God to drown the world by an universal deluge ; the building of the ark, in which *Noah* only and his family were saved ; and the race of mankind continued and preserved by them : The curse of *Ham* ; the building of the tower of *Babel*, the confusion of languages, and the dispersion of nations :

“ tions : The succession of the Patriarchs to
 “ *Abraham* ; the travels, the tryals, and the
 “ virtues of this holy patriarch ; the precept
 “ of circumcision ; the birth of *Isaac*, and the
 “ other children of *Abraham* ; the sacrifice of
 “ *Isaac*, his marriage, and the death of *Abra-*
 “ *ham* his father, which happen'd in the year
 “ of the world 2184.

The book of *Genesis* is here divided into two parts. The Summary given above, relates to the first part only : That which belongs to the second, is as follows.

The second Summary of the book of Genesis.

“ The second part of the book of *Genesis*,
 “ which includes (as was observ'd above) the
 “ space of 184 years, from the death of *Abra-*
 “ *ham* to that of *Joseph*, contains the remain-
 “ ing part of the history of *Isaac*, his travels
 “ into the country of *Abimelech*, and the
 “ treaty he made with that Prince : The pre-
 “ ference that God made of *Jacob* to *Esau* ;
 “ the blessing which the first got from the
 “ last, *Esau*'s resentment of which, obliged *Ja-*
 “ *cob* to retire to *Laban* in *Mesopotamia*, and
 “ to stay there twenty years : His marriages,
 “ the birth of his children, his return to the
 “ land of *Canaan* ; the rape of *Dinah*, and the
 “ resentment and revenge her brothers took
 “ for it.

He who makes the greatest figure in this history, is *Joseph*. “ We see him here hated,
 “ sold by his brethren, and carried into *Egypt*,
 “ cast into prison ; thence raised to the post
 “ of

“ of first Minister of State, and government
 “ of the kingdom under *Pbaraob* : The wise
 “ precautions he took, against the famine he
 “ had foretold ; The arrival of his brethren at
 “ the Court of *Egypt*, to buy corn ; *Joseph*’s
 “ conduct to them ; their return ; *Joseph*’s dis-
 “ covering himself : The coming of *Jacob* and
 “ all his family into *Egypt* ; his death, and the
 “ predictions he made immediately before it,
 “ particularly that of the *Messias*, who was to
 “ be born of the tribe of *Judab* : And lastly,
 “ the death of *Joseph*, in the 110th year of
 “ his age, and the orders he gave to carry his
 “ ashes, and have them buried in the promised
 “ land.”

This collection of prints is divided into three
 Volumes : The first of which contains the books
 of *Genesis*, *Exodus*, *Numbers*, *Leviticus*, *Deu-*
teronomy, &c. The second, the books of *Judges*
 and *Ruth*, the four books of *Kings* and *Chroni-*
cles, the books of *Tobit*, *Judith*, *Esther*, *Esdra*s,
 the Prophets, and the books of *Maccabees*. The
 third Volume contains all the books of the New
 Testament, not excepting the *Acts of the Apo-*
stles, nor the book of the *Revelations*.

At the end of each Volume is a large Ta-
 ble, shewing in an alphabetical order, all the
 subjects that are represented in the Figures and
 Prints contained in that Volume.

A R T I-



ARTICLE XXXI.

LES SCIENCES Devoilées ; demonſtrées ſi Evidemment, que les perſonnes qui ont le Jugement formé, peuvent les apprendre en peu de Tems, ſans le Secours d'aucun Maître, & ſans aucun Derangement de leur Occupations ordinaires, & que l'on peut enſeigner aux Enfans dans leur bas age, Avec des Projets d'Eſtabliſſement qui intereſſent la Religion, les Souverains, la Nobleſſe & tout le Public, &c.

That is,

The SCIENCES Open'd and Unfolded, or ſo clearly explain'd and demonſtrated, that Perſons of but moderate Capacities may make themſelves Maſters of them in a very ſhort time, without the help of a Maſter, or without interrupting their other Buſineſs, in the diſcharge of the daily Duties of their ſeveral employments ; and

X 4

which

which may be taught even Children in their earliest years. With several Schemes of Importance, that particularly concern Religion, the Condition of Sovereign Princes, and that of their chief Favourites and first Ministers, the Nobility and Persons of Quality, as well as others of every rank and degree in civil Society. By Mr. VALLANGE. In 12^o. pagg. 48. Printed at Paris, for Claude Jombert and Antony Gandowin.

THE Author of this Essay, proposes to render the knowledge of all the Sciences so easy, that without giving any more application, than we would to learn any game, we were resolved to make ourselves masters of, we shall with no more difficulty perfectly succeed herein, and render ourselves equally masters of them. The Author here only gives us the general plan of the whole design ; but promises soon to publish the entire work, of which this is only as 'twere the first sketch and draught.

The Sciences, he says, when truly delineated and represented, and justly and judiciously explain'd and unfolded, are not near so difficult, as is commonly imagin'd. It is to such draughts and delineations of them, that our Author has more particularly applied himself, and by the help and assistance of some methods he has discover'd thereby, and which he proposes to be observ'd, by those who would
reap

reap the benefit of his new scheme, he hopes that even such as have but an indifferent memory, (provided they are not destitute of common sense and an ordinary degree of judgment,) shall yet make a considerable progress in the Sciences.

As commonly it is only the terrible idea of great and unsurmountable difficulties, which are believed inseparable from the Sciences, that generally discourages young beginners; our Author therefore chiefly applies himself to undeceive them in this particular, and effectually to cure them of this dangerous and fatal prejudice and error, and clearly and evidently shews, *That not only Men, but Women (if it is not their own fault) may, in the way and method here prescribed and recommended, readily and speedily make themselves possessors of those intellectual riches and treasures.* And this appear'd to him so much the more easy and practicable, as that he is fully convinced, that the Ladies are at least equally capable of the knowledge of all the Sciences, as the Men.

We are design'd and destin'd, the Author says, for happiness, and yet are every moment conscious we have not attain'd it: We are therefore in perpetual search of all the possible ways and means how to obtain it. The happiness to which we aspire, consists in two things: 1. The goods of the mind. 2. Those of the body.

Without despising the last, (of which our Author promises to treat in a particular work, under the title of *Oeconomical Philosophy*,) he here only considers the first; which he again divides into three kinds, *viz.* Divine Grace, Vir-

tue, and Knowledge. The first of these, he designs to treat of in a new System of Theology, he intends to publish; the second, in a System of Ethicks, that are *wrote upon a new plan, and divided according to the several ages, sexes and conditions of Men*. The third kind of goods proper to the mind, consists in knowledge; which makes the sole subject of the present Treatise.

Science in general, he says, is the knowledge of things; and each particular Science, is only the knowledge of that thing, which is the particular object of that Science.

Both the one and the other of these two several sorts of knowledge, consists in the perception of truth: To know therefore properly what knowledge is, we must know, as the Author observes, what *truth* is; in the discovery and knowledge of which consists all Science.

The *truth* of a thing in our mind, is, *he says*, only the idea of that thing, such as it is in itself: So that if you have the ideas pertaining to a Science, you have the truths of that Science. If you have the truth, you have the Science; since Science in our mind, is nothing else but the knowledge of truth.

Mr. *Vallange*, to put this in the clearest light, and to bring it down even to the lowest capacity, uses here a comparison, which must make it easily apprehended by every one. "You know how to read; you have then he says the Science of reading: *i. e.* You have in your mind all the ideas of things taught in that Science."

If the word *idea* should still perplex the Reader; he explains it thus: "*Idea* is a word
I "deri-

“ derived from the Greek *ιστια* ; It is what we
 “ would call *an image that is in the mind.* We
 “ have been shew’d the Letter *A* : Our mind
 “ has hereupon form’d an image hereof. This
 “ image in our mind is called an *idea*, when
 “ we express ourselves in the language of the
 “ Sciences. All the other Letters that have
 “ been shew’d us, we have form’d ideas of them
 “ in the same manner : We have done the same
 “ for every syllable, and every word. Now it
 “ is exactly this collection of ideas, that pro-
 “ perly constitutes, what may be term’d the
 “ *Science of reading* ; It is this, that makes
 “ us masters of the learning of the Alpha-
 “ bet.”

Now, our Author says, “ Durst he venture
 “ it, he would affirm that all the Sciences are.
 “ only so many Alphabets. In every Science,
 “ there are simple ideas, like the Letters of the
 “ Alphabet ; there are compound ideas, like
 “ syllables and names. We proceed naturally
 “ from simple ideas to compound, and from
 “ the less compound, to such as are more so.
 “ Now this is the whole mystery and secret of
 “ the study of the Sciences.”

This comparison is of no small use and ser-
 vice to Mr. *Vallange*, to cause him to convey
 to his Reader a just and clear notion and idea
 of that, wherein the chief secret and great art
 of his new method of explaining and rendring
 the study and knowledge of all the Sciences so
 easy and familiar, consists.

“ And he adds, going on to treat this sub-
 “ ject, That he must be permitted to say, that
 “ of all the Sciences, he finds none more diffi-
 “ cult than that of *reading*, because of the
 “ great

“ great number of combinations, that are necessary to be made therein: And therefore
 “ boldly affirms, that whoever is capable of
 “ learning to *read*, is capable of all the Sciences, without excepting any, the most abstruse or sublime.”

From this principle, That *the knowledge of reading is the most difficult of any*, the Author therefore concludes, that all (generally speaking) are capable of learning not only one or two, if they please, but the whole System of the Sciences. Nay, he goes further, and observes on this occasion, that the other Sciences have even an advantage in this respect over that of *reading*, (which wonderfully confirms, what he had before advanc'd, of their greater facility, and its greater difficulty;) and that is, That they may be all learn'd without the help of a Master; whereas, for the other, it is absolutely necessary.

Our Author had said, That each Science was only a Collection of *Ideas*, which peculiarly belong'd to the object of that Science. This principle being laid down, he promises to draw out methodically, and shew us without any veil, or obscurity, all the things that are the objects of the several Sciences. The things, for example, that concern natural Philosophy, those that relate to Medicine, &c. may, as he observes, be all presented in the clearest light, and without any obscurity, even to our bodily eyes, it is the same in the mathematical Sciences. God has given men senses, and those senses are of use to open them a way into the Sciences. But here it will be objected to our Author, That there are several Sciences, in which the
 senses

senses seem to have little or no share, and therefore can be of no use or service ; as Theology, Metaphysicks, Law and Morality. To this he answers, That it is a great error to think so ; and he boldly maintains, that the senses may be here of greater use and advantage to discover truth in those abstract Sciences, than even all the most subtle reasonings of the Schools. If any still doubt of what is here advanced, he obviates the difficulty by informing us, that he has found methods of illustrating and explaining those Sciences, and rendring them even sensible by the help of allegorical images, which will make a greater impresson upon the mind, than all the writings of the world besides.

When the Author entituled his book, *Les Sciences Devoilées*, he supposes 'tis plain, that there are veils that obscure and cloud the Sciences : He now informs us, that he has *discover'd a great number* of these dark veils and coverings ; and that he will expose them all in a particular Treatise, he designs to entitle *Les Voiles qui cachent les Veritez dans les Traitez sur les Sciences.*

This book, he hopes, will make us sufficiently sensible of the errors and mistakes of all the books hitherto wrote, in every part of learning, and branch of knowledge : But, as he justly observes, *It is not enough to know the disease, unless we can also propose an effectual remedy for its cure* : What would it signify to us to know, *that the Sciences have lain hitherto under a cloud, cover'd and conceal'd from the eyes of mortals ; and that this is the reason, why we have as yet had so few men of true learning and real knowledge, and so many empty and vain pretenders, because*

334. *The Present State of* Art. 31.
*cause they could not break through the cloud, and
veil of darkness that surrounded them? What
would the knowledge of this signify, but to
aggravate our misery, unless we could also
be furnish'd with proper and effectual means
to scatter and remove these clouds and veils of
darkness? And this is what he promises to do
in another Treatise, that will be intitled, Moyens
de lever les Voiles qui cachent les Veritez dans les
Sciences.*

In these two books, he will only treat of human Sciences; for as to what concerns *Religion*, he reserves that for a distinct work. But whether the Sciences are divine or human, he promises to explain both, with so much perspicuity, that no darkness or obscurity shall remain, that can even stop the progress of Children themselves. Where he informs us, that by *Children*, he means *those who are still under the conduct of Women, i. e. to the age of seven or eight years old.* The liberal, or scholastick Sciences, as they are sometimes called, that have hitherto been only cover'd with briars and thorns, will in Mr. *Vallange's* hands, and manner of treating them, be display'd all, only adorned with flowers; and even Children themselves will learn them insensibly.

We see by this account, that Mr. *V.* in this his new plan and method to Science, has no intention to make his court to the establish'd Professors and Teachers of them; and that therefore if it should so happen that they should honour his work with their approbation, and when the whole is publish'd, own that he has perform'd, what he propos'd; that then *the Youth*
be

be had in view in the whole Undertaking, may safely take him for a sure Guide in the study of the Sciences.

We omit mentioning several other Articles of no small importance, that we may come to the last, which contains his *Schemes of new Settlements*, he has added at the end of his book, *that* (he says) *so much concern Religion, the Condition of Sovereign Princes, Nobility, &c.* He intends to publish an entire Treatise upon the several *Schemes* here mention'd ; which Treatise, he says, will be of *that moment and importance*, that he doubts *whether any thing can be more so*. We cannot better express the sense of the Author, than by giving his own words, on this subject, in the following passage. *You will find here, things of the greatest and last importance for the support and consolation of every state and condition of life. God has given him talents ; nor must he bury them in a napkin, but labour and endeavour to the utmost of his power to make them useful to men. Light is not to be put under a bushel : Science when thus reveal'd and explain'd, will produce many other happy discoveries. By the means of knowledge,, we shall banish ignorance and diseases ; and by means of his other discoveries, plenty and abundance of all the necessities and conveniencies of life, may easily and universally be spread over the face of the whole earth. - - - - - Can he then be silent, when what he has to publish, may be of such use and benefit to men ?*

Among many other advantages the Author proposes to procure for the publick, there are some that do not appear either indifferent, or
incon-

inconsiderable to Men of Letters, nor to the Book-sellers. Take the account of these, in the Author's own words again, as follows. *In a Treatise of Chronology, which he designs to publish, there will be contained a Literary Chronology, that can't fail of being very agreeable to a great many persons, but especially to such as are Lovers of the Belles Lettres. This Chronology will be an inexhaustible source for works of Wit, of a new invention. I also there propose easy and effectual means, to the Booksellers, if they act in concert with me, to dispose of their Books advantageously for themselves and the publick : By which means, even such Books as lye heavy on their hands, and they now find great difficulty to dispose of, need no longer continue a dead stock in their shops. By the same means, the profits of the Great Seal may be considerably augmented, and much greater conveniencies afforded Authors, to study with more advantage for themselves and the publick, than they have hitherto done. Both Authors, and the whole Society of Bookellers, would quickly find their accounts, and reap a considerable benefit and advantage from the Schemes here proposed ; which might all be put in execution too, in a very short time.*

Another means, the Author thinks he has found out, of doing service to the publick, is that of *supplying* the want of such a *mutual Correspondence*, as there ought to be between all Men, and all Nations. He will instruct us in this *secret*, in a *System of political Philosophy*, he intends immediately to publish ; wherein we shall find the *true means* of augmenting the *riches* and *power* of Sovereigns, by promoting

moting the *happinefs* of their *Subjects*. - - - - In this *political philosophy*, he adds, *we ſhall ſee a great number of diſcoveries he has made, to increaſe the happinefs of every Country.*

Our Author finiſhes this Treatiſe, with the promiſe of a new System of *Oeconomick philoſophy*, he will ſoon publiſh; wherein he'll *furniſh*, he ſays, *every private perſon with a great number of means, for advancing his fortune, his power, and happinefs.*

We doubt not, the Author has firſt begun to try the efficacy and excellence of the Means he here treats of, by experiments at home, and thus confirm'd before-hand to us the teſtimony which the illuſtrious Member of the Academy has given this Work; who, in the approbation he has prefix'd to it, aſſures us, He has found therein nothing, but what may be uſeful to the publick.



A R T I C L E XXXII.

EPISTOLA *Chriſt. Martini*, P. P. ad D. *Chriſt. de Schoneich* Auctorem perpolitum Tractatus Biographici de Puero *Chriſt. Henr. HEINNECKENIO*, inſolita Ingenii & Memorix felicitate celebri, & Ducem in eo informando prudentem: In qua phænomenon hoc notabile,
MAY 1730. Y tabile,

tabile, ad rationes *Psychologicas* revocatur.

That is,

A LETTER to Mr. Christ. de SCHONEICH, *Author of the Account of the Life of Christ.* HENR. HEINNECKEN, a Child famous for his wonderful Knowledge, Wit and Memory, and his learned and prudent Tutor and Instructor: *Wherein the reason and philosophy of this extraordinary phænomenon is attempted to be given upon new natural and physiological principles.* By Mr. CHRIST. MARTINI, P. P. at Petersburg.

“ IT often happens, that what appears plausible in Theory and Speculation, has been
 “ found impracticable in fact; but what is confirmed by both, must stand the test, and prove
 “ unexceptionably true. That therefore no
 “ such objection may lye against the principal
 “ design of the Plan, laid down in the preceding Article, *viz.* the Scheme there for the
 “ better Instruction of Children and Youth,
 “ and their being capable even in their earliest
 “ years (under a wise and just direction and management) of much greater and higher improvements, than any they now ordinarily
 “ attain to; We shall here subjoin the following curious Letter we have just receiv’d
 “ from Petersburg, wrote by Mr. M. one of
 “ the

“ the learned Professors of Philosophy in the
 “ Academy founded there, by the late Czar of
 “ glorious memory : And which instance in-
 “ deed, of a *Child's* proficiency and advance-
 “ ment in so much knowledge, at so early an
 “ age, must be acknowledg'd the most surpris-
 “ ing and extraordinary of any left upon re-
 “ cord in ancient or modern history ; and yet
 “ so well attested, by persons of the most un-
 “ exceptionable character, and of the highest
 “ rank and degree in life, as not to leave room
 “ for the least doubt or difficulty of its truth
 “ and reality.

“ The only thing that could render it use-
 “ less for our instruction, and make it become
 “ a subject of mere curiosity and amusement,
 “ was the vulgar prejudice many were apt to
 “ recur to on this occasion, of there being
 “ something miraculous and supernatural in the
 “ present instance, and therefore not proper for
 “ our example or imitation : But all pretences
 “ of this sort, the learned Author of the fol-
 “ lowing Letter has so fully obviated and con-
 “ futed, by explaining the whole in an easy
 “ and natural way, upon the true principles of
 “ philosophy, as to render any further con-
 “ sideration of them vain and superfluous.

“ Another reason for inserting this Article
 “ here, is, That having given in the two last
 “ Journals, as also in that for *October* 1729, an
 “ account of Mr. *Leibnitz's* new Principles and
 “ System of philosophy, we were willing to
 “ shew an example of their use, and to try
 “ their force in so remarkable an instance as
 “ what follows ; it being wrote, 'tis plain, by
 “ a disciple of the other : And the same rea-

“ son that was then given, for publishing the
 “ former in the original language in which it
 “ was compiled, must make our apology to the
 “ Reader for doing the same here, it equally
 “ obtaining in both, and the philosophy of this
 “ fact necessarily presupposing the knowledge
 “ of the other ; especially the Article in the
 “ Month of *October* last, concerning the *Laws*
 “ of the *Union of Soul and Body*, or his System
 “ of *pre-establis’d Harmony*, as Mr. L. used to
 “ term it. But we will not here detain him
 “ longer, from the pleasure of perusing the ori-
 “ ginal account of this wonderful phenomenon
 “ of human nature, which has so lately been
 “ seen at *Lubec* and *Hamburg*, and other neigh-
 “ bouring parts there, to the great surprize and
 “ astonishment of the whole learned world.

VIR Generose,

S E C T I O I.

PRidem singularem G. V. in studia concele-
 bratum accepi ardorem, id, quod auribus
 modo hauseram, his oculis comprobatum vidi
 in Tr. egregio, Pueri eminentis Christi Henr.
 Heinneckenii, Biographico, Hamburgi in 8vo
 tam vivide, tam distinctè conscripto, quo in
 Cornelio Nepote vix melius quidquam. Facile
 intelligebas, præcoces pueri hujus dotes, quæ
 Senes dederunt in stuporem, Scepticos de veri-
 tate facti tenuere in suspensio, incautos, per sal-
 tum philosophantes, adjudicia sinisteriora deflex-
 erunt, promerere utique, quarum historia trada-
 tur plenior, ut in facto fides, in judicando veri-
 tas

tas enascatur. TUA vero perspicaciâ probe agnoscis, rationes philosophicas defuisse, quarum possibilitate fidei hujus gradus augmententur, atque confusa, vel parum, vel nimium, vel falso adducta, rectificentur. Indoles atque TUA vere generosa, qua tendis ad naturæ abdita quævis eruenda cupidine inexplebili, meditata hæc tuis observatjonibus innixa, penetralia mentis intimius introspecturo, conferendi, animum arrexist. Dijudicabis hæc pauca, pro ea, qua soles, æquanimitate, Cui pueri hujus dotes exploratas novi exquisitè, Cujus artificia, quorum ministerio ingenium tantum excoluisti, assequi quomodocunque contendis.

S E C T. II.

Ut illa præcipue capita intelligantur, quæ meditatis his qualibuscunque judicarem profutura, ex multis, accipe amabo, pauca? Vix anno ætatis exeunte primo, duo dyticha memoriter reddidit. Ao. 2do ac 3tio Historiam A. O. C. universalem ad suam usque ætatem, Geographica, Genealogica, tanta cum felicitate cepit, ut recitanti vires corporis citius, quam animi defecerint. Facili connatu ultra 200 cantilenas sacras, ut & 1500 dicta selecta, stylo plurima ligato, fidei articulos, Scripturæ S. historias, Virorum divinitus inspiratorum sermones integros, partium in Scelecto humano terminos, Institutonum Juris definitiones, 12 Orationes aulicas, memoriæ beatissime impressit, impressas in conspectu Augusti Daniæ Regis, aliorumque Illustrum nequidquam hæsitans, recitavit. Imaginibus Vocabularii Noribergensis, Orbis Sensualium Picti summopere delectatus, ex quo unica phrasi revocata in mentem, integri capitis series

recurrat. Nihil recitavit, nisi semel aut aliquoties lectum, prælectumque, nonnulla memoriter non reddidit, nisi docentis circumspectione, de virium alacritate, prævia. Reposuit plerumque tam appositè, ut præter faciem ac vocem à sene profectum putâsses. Unum adducam instar omnium. Matri de prospero itineris eventu ob infidelitatem venti ac fluctuum fluctuanti, respondit : O Mater ! Tu mihi optionem peregrinandi dedisti, DEUS vel marium DEUS est. Prodidit interdum infantalia, lusit suis proretis, lusit bacillo in vase aqua pleno, remigantes imitaturus, atque inconsulto sese illuc præcipitavit vix sine vitæ discrimine. Augustus Daniæ Rex stupendas Memoriarum vires, illas in corpore macerare, arbitrabatur. Nulla ori admovit solida, perpetuo Nutricis lacte sustentandus, continuo valetudinarius. Attendit in loquendo ad labiorum motum, Syllaba una post alteram enunciata, ad verba, sententias, &c. felices, at præcoces fecit progressus. Anno 1721. die 6. Febr. Lubecæ natus, ibidemque An. 1725. die 27. Jun. denatus legitur.

S E C T I O III.

Manifestum est, omnes in corpore mutationes fieri motu, motum in tempore, tempus successionum ordine.

S E C T. IV.

Similiter anima, quanquam moveri nescia, propter simplicitatem, gradibus tamen variatur, atq; mutationes subit intensitatis, quæ fiunt cum ætate, consequenter successivè.

S E C T.

S E C T. V.

Hinc clarescit, si quoddam in homine phænomenon crebriori actuum exercitio acquiratur, illud dicendum esse naturale, quandocunq; rationem in successione motuum corporis, vel animæ contineat, vicissim, ubi quid fiat in instantaneo, illud supernaturale dixeris merito.

S E C T. VI.

Admirabili Heinneckenio DEUM ex machinâ adstitisse, dicere non auferim. Non efferebat, nisi antea audita, aliisve cognita, recitatione, prælectione præviâ, repetitione indigebat, promptitudo animi mox cepit incrementa, mox decrementa, in docente attentionem postulabat, accommodandi sese ad vicissitudines illas cum tempore mutabiles (§. II.), habes ordinaria docendi discendiq; requisita, (modo effectus sensibiliores) quibus capiendi facultas comparatur. Etenim repetenda crebro percipiuntur, ergo primam perceptionem sequitur secunda, secundam tertia, &c. promptitudo mutabilis graduum indicat intensitatem variatam, variatio illa testatur de transitu istius vis ab unâ ideæ reproductione ad aliam, mox faciliori, mox difficiliori, quod dignoscitur ex temporis intervallo, ad cuius normam reproductionis tarditas, vel celeritas, æstimatur, utrumq; temporis est attributum. Tandem, ubi attendenda inclinatio, attenditur conatus, perceptionem prævisam reproduendi; conatus, intermedium est potentiam inter & actum, quæ sunt extrema, à quibus importat differentiam. Proindè ubi datur primum ac secundum datur successio, ubi temporis attributum,

butum, nota datur ordinis in successivis (§. III.) ubi differentia, minus datur in majori contentum, quod majus successione plurium minorum generatur. Omnis itaq; instantanei suspicio exspirat, consequenter nil datur in hoc phænomeno supernaturale (§. V.) prouti neque in floris hyemalis existentia.

S E C T. VII.

Ubi animadvertitur phænomenon, in corpore vel anima obvium, ab ordine naturæ consueto diverfum, simul à supernaturali alienum, relinquitur insolitum, quod nomen sortitur monstri. Jam constat experientia, pueros, tam præcoci memoria præditos, non gigni quotidie, nec ubi-vis, simul supernaturalis notionem non ingreditur (§. VI.), merito igitur appellaris puerum, memoriæ monstrum, sicuti, si quis culicem tuffire audiret, si tactu solo colores discerneret, monstrum auditus, monstrum tactus salutaretur.

S E C T I O VIII.

Solita resultant ex multitudinis uniformitate, quæ gignit ordinem, quocirca insolita emergunt ex ejus difformitate, quæ dat non ordinem, seu exceptionem, seu id, quod extraordinarium appellatur. Ast omnis non ordo non est confusio, neque tunc, ubi non ordo semel cæptus uniformiter continuatur, tunc enim abit in ordinem, secundum def. neq; tunc, ubi cum regula sublimiori, licet incognita conspirat, per consequens omnis non-ordo nec infert imperfectionem, hujus quippe non-ordinis apparentis dependentia fundatur in rationum generalium uniformitate, quæ loquitur perfectionem. Jam exceptionis

I

idea

idea cum illa non-ordinis correspondet, itaque nec omnis exceptio infert oppido imperfectiōnem. Series mundi mutabilium supponitur perfecta, ita exceptio hoc monstro subnata indiciū erit imperfectiōnis partialis regulæ illius specialioris, cujus multitudinī casuum difformis videtur, uniformitatem tamen in totali demonstrat, quatenus ejus rationes in rationes generatōres resolutibiles sunt, asseras contrarium, & ordo naturæ erit Confusio, & Harmonia rerum abibit in scopas dissolutas, & Sapientiæ Speculum anamorphosis ejus evadet deformis, (qu. abs.) Propterea monstrum hoc ex parte sui ratione cognitiōnis nostræ horoptri, perfectiōni nonnihil derogare videtur partiali, ratione totius in intellectu illimitato perfectiōnem confirmat pulcherrimè.

S E C T. IX.

Quibus paradoxus apparet hic à vulgi judicio discessus, meminerint, æstimari hæc secundum intentionem divinam, non vulgarem, in minimorum longè latèque diffusorum in immensum, intimèque combinatorum intuitu nimium quantum limitatam. Homunciones illi anomalias tales imperfectiōnis arguunt, non secus, ac in horto Principis, oculos naresque pasturus, ordinem ubi vis intelligeret, quorsumcunq; ora converteret, postmodum in sylvam, in campum exspatiatus, hinc vallem illinc sabulum, hic paludem, illic pratum adspiceret, sexcentis florum discolorum formis sine ordine distinctum, atq; crassā judicaret minervā, hæc loca respectu horti illius sese habere Centonis instar indecori, respectu vestis aptè consutæ, decenterq; distinctæ. Crediderim, πᾶσι δὲ οὐκ ἀλλοτρίαν jam abire in ἑνὸς οὐκ ἔστιν. Similis esset

esses Analyseos ignaro, qui seriem hanc omni ordine vacuam exprobraret : —1, —1, 0, 2, 5, &c. quæ tamen ex regulâ $\frac{x^x - 3x}{2}$ ordine

fluit exquisito. Qui loca solent construere pro variorum generum curvis, intervalla per radices imaginarias offendunt, lacunas, atque hiatus notabiles, at tamen secundum eandem æquationum localium legem determinata. Perinde omnia monstra in intellectu divino sub regulis nobis incognitis includi, adstruit incomparabilis Leibnitius in *Causâ DEI* assertâ, p. III. §. §. 241, 242. Tantum hodiernum deficit debita perfectionum in rebus mensura, à Wolffio in *Metaphysices Opere* illustri pro fine Systematis attacta, & à Bulffingero in profundo de Origine ac Permissione mali Tractatu fufius exhausta, nunquam satis exhaurienda.

S E C T. X.

Major regularum Auctoris sapientia est, ubi leviores, ubi pauciores ab iis exceptiones ; minor, ubi graviores, ac plures, levissimæ tolerantur, eæque pro re natâ insinuantur, veluti Concentus Musici dissonantia, Magistrum artis comprobatur, est dissonantia, sed eminens, sed inimitabilis. Jam nostrum Memorix Monstrum dat exceptionem à regulâ (§. VIII.), sed levem, tolerabilem, perfectioni congruam, admirabilem, nec amplius tantopere admirabilem, dummodo regularum ambitus pateret. Ita Musicus idem ex 3 vel 4 dissonantiis, ad instar 3 vel 4 serierum miscendarum diversissimarum, regulam sentit concinnam instar Formulæ Generalis, pro ipso Concentu Musico, ceu serie quâdam ex miscendis

cendis mixtâ, cujus soni æque aptè semet insequuntur, ac Termini in serie illâ permistâ, Formulâ verò Generali cognitâ, demirationis effectus evanescit. Plura talia monstra olim dari nequiverunt, est enim hoc monstrum insolitum quid (§. VII.) supponas plura, & esset insolitum, & simul solitum per Hyp. qu. abs. utrum similia experiundi spes affulgeat, non dubitârim, poterit hic apparens non ordo abire in ordinem, in solitum, poterit memoria p. t. p. maxima in futurum comparari cum majore, non absonum est, plures affirmâsse differentias, differentiarum differentias, maximis majora, limes intellectus humani concipitur, ubi proximè accesserit intelligentiis puris, ast ubi, quando, quomodo approximare queat, quis est, qui determinet?

S E C T. XI.

Si vera sunt, quæ, in novis Literariis Lipsiensibus, Anno 1727. N°. 61. relata legimus, de infante Hispano Sexennio ætatis minore, à Clerico educato, ad Cardinalem de Fleury adducto, coram Galliarum Rege atq; Reginâ præsentato, linguas quinas tum scribere tum efferre edocto, cantilenis, carminibus, sermone allocutorio bino, saltationibus, circumstantium præsentiam in admirationem sui rapiente, possibilitas (§. X.) sui obtinet complementum. Factum hoc Heinneckenio propemodum cœvum ab æmulationis nudæ suspicione, sibi exteros liberat. Quantum alter alterum exsuperet, definiant alii, quibus data suppetunt plura. Satis hæc, ut arbitror, confirmant, Puerum illum Germanum à nonnullis dictum esse Millenarium temere. Possibilis est Memorix vis æquipollens in aliâ temporis serie, reproductionis idearum
fus-

successio æque gradualis, æque accelerata, ac illa, idè tamen insolitum assertum (§. VIII.) non fieret solitum, solita namq; multitudinem casuum insolitorum excedant necesse est, sed æquipollentiæ illius possibilitas, uti nec actualitatem, ita nec quantitatem involvit. Neq; suppositio hæc indiscernibilium principio derogat quidquam, excludit illud præter alia identitatem eorum, quæ sine mentis operatione existunt, innuit varietatem individualiter universalem, utroque in hypothesi hæc obvio. Nemo dixerit numeros $4 = 3 + 1$ identicos, licet æquivalentes, neque cum Cel. Sturmio in Apologia de Idolo Naturæ, Cap. IV. §. 11. Sphæram ultimam per intermedios motam, eâdem vi cum primâ moveri asseruerit, cum saltem æquivalet motus cum primâ, vi mediarum elasticâ; inesse poterit varietas huic æquipollentiæ, quoad objecta, quoad diuturnitatem, quoad ingenii, quin & iudicii connubium, quoad Corporis vigorem, & quæ alia suggerunt ingeniosiori.

S E C T. XII.

Inquirere liceat in modum, quo tam stupenda & inaudita, memoriæ defixa, conjicimus, in aliis probabilitatem, in aliis possibilitatem, exposituri, neutrum ubi suggerat, ignorantiam non dissimulaturi, nec ignorantie rationem, eamq; eo liberius, quo pauciora prostant inquisitionis hujusmodi resultata, quo internæ mentis operationes insensibiliores, quarum attentio ingenium postulat non mediocre.

S E C T. XIII.

Perspicuum est, uteri Materni prægnantis statum ad imaginationem fætus intendendam conferre

ferre plurimum, idque fin hæreas in generalibus, ob intimam mediante funiculo umbilicali cum motibus sanguinis materni communionem. Posse signa in corpufculo fætus imprimi, quæ phantafiæ obverfantia, vel follicitudine tenuère gravidam, vel continuo imaginis afpectu eam perfuderunt voluptate, momentum eft, tum in hominibus, tum in brutis, experienciâ dudum corroboratum. Posse imaginationem intendi, non æquè omnibus clarum, verò tamen confentaneum eft. Etenim, ubi Mater in ftatu pregnantis, fervido cum affectu quædam percipit, vel ipfamet voce clariori voluptatis aut tædii figna protrudit, propter illam utriusq; unionem fimilis in fætu exagitatio fiat neceffe eft, quodfi jam ideis materialibus in cerebro perpetim coexiftant immateriales in animâ, oppido contingit, cantilenis, dictis, &c. iterum iterumq; cum attentione, reflexione, ac fenfatione clarâ & multiplici, in gravidâ Matre repetitis, promptitudinem fimilia femel, aut pluries recitata reproduciendi, partui poffe conquiri, quæ fimilis exagitatio, vel eo commodius accidit, quo teneriores machinulæ, partesque cartilaginofiores ad motum Spirituum animalium accelerandum aptiores. Similis exagitatio ex occasione fenfationis præfentis priſtinas repræſentationum in utero materno ſeries, in mentem revocans, vocatur imaginatio, en requiſitum memoriæ unum! Dum præſens fenſatio eadem perfectè nequeat eſſe cum iſtâ in utero priſtinâ, ob fugam in naturâ æquilibrii, parziale ſolum ſufficit, ut hinc totale præteriti recurrat, juxta imaginationis legem, præſentem itaque fenſationem Puer hic cum præteritâ comparâſſe debuit, vel juxta ſeriem integram, ſub circumſtantiis paululum diverſis,
vel

vel juxta seriei partem, sub similibus, en alterum Memorix requisitum! Proinde cum facultate imaginandi & comparandi tantopere præditus fuerit hic puer, non mirum, memoriam fuisse tam excellentem.

S E C T. XIV.

Dum more infantum lusibus indulserit subinde §. II. illa comparandi facultas non erat fatis distincta, sed vel clara solum, vel confusa, elevata tamen, quippe à distinctionis gradu non multum remota.

S E C T. XV.

In quantum similis perceptio cum affectu in prægnanti statu similem in fætu exagitationem caussatur §. XIII. probabile est, longè promptius Memorix mandasse illa consueta Matri cultus divini argumenta, quam cetera Matris consuetudini minus affinia.

S E C T. XVI.

Interim cum Geographiæ, Genealogiæ nomina propria mero ex arbitrio imposita, parum aut nihil affinitatis cum notionibus Matri cognitissimis spirantia, sine hæsitatione recitarit puer hic, animo vir (§. II.) difficilius redditur hæc enodandi negotium, nisi rationem arcessas ex animâ, pro statu structuræ vermiculi seminalis ideas inexistentes conformiter evolvente, quibus veritas hæc inest prædeterminata, ut pro rerum circumstantium prævisarum occasione, hæc notionum successio, nec alia, percepta reproduces, tot ac tanta memoriæ mandandi habitum compararit. Dudum illi annotarunt, qui Causam DEI non titulo solo nominarunt, sed &

& actu vendicarunt, prædeterminationem talem non inferre necessitatem contingentiae contrariam, sed certitudinem futuri objectivam, & infallibilem, quæ mere contingentibus ex præmissis ad Logicarum illationum normam conclusionem infert necessario. Indeterminatum solutiones admittit infinitas, ex quibus seligenda talis, quæ certam habeat conditionem datam, cujus finale resultatum, modorum possibilium numerum distinctim proponit, majoritatis atque minoritatis limitibus definitis. Quamobrem omne prædeterminatum solutiones involvit finitas, solutionis specificatio pendet à conditione liberè selectâ, optio hujus vel istius modi ex plurium possibilium numero merè contingens est, resultatum tamen idem, quicumque seligatur modus, emergit, ob contingentem ac liberè præmissam conditionem, cetera quippe cuncta consentiunt in uno, hinc indeterminata in entibus limitatis occurrunt, prædeterminata incommoda modo temperant, quæ Harmoniæ rerum universali derogare quidpiam valebant, prouti solutio indeterminati frustanea foret, quæ per irrationalia fieret, cum posset per rationalia, esset incompleta, quæ unicum exponeret modum, possibiles reliquos negligeret, esset ridicula, quæ fracta, quæ negativa produceret, cum quærantur integra & affirmativa, quæ plures condiciones supponeret, ubi suffecerint pauciores. E diverticulo ut redeamus in viam, illa evolutio non secludit sensationem crebrius repetitam, imaginationem excitatam, notionum comparisonem, diuturnam ejusdem objecti intuitionem, eamq; affectu socio elevatam. Nomina namque propria (1.) vel exponunt similem cum usitato, (2.) vel eundem cum usitato, terminum, (3.) vel neutrum.

Si

Si similem, obscurum sine negotio reducitur ad clarum, modo discrimen in alio quocunque obvium annotaris, sin eundem, longè facilius erit reproductio ex casu quodam vel coëxistente, vel præ vel post-existente, quem revocamus in mentem occasione vel historiæ, vel eutrapeliæ, cum affectu fortius defixæ; si neutrum adfit, vestigia reminiscentiæ annotantur ægrè, resuscitantur tardè, maxima hic artificiorum applicatio necessaria, quæ facilitatur fictionibus ad inveniendum in genere aptis & licitis, ope igitur ingenii vivacis simile quidpiam sine negotio invenietur, ad cujus præsentiam Termini proprii Symbolum regenerabitur, cujus excellentiam, cum asserverim *Puero huic* infra, hoc artificio difficultates has superâsse conjecerim.

S E C T. XVII.

Liceat hinc suspicari, ætate crescente idem, quod aliis senibus, fuisse metuendum, oblivionis, in nominibus propriis initium maturum, illorum quidem ex (§. XVI.) classe tertia maturiorem, ex prima tardiolem, ex secunda vel tardissimum vel nullum. In appellativa, in ea, demonstratione, captui tenello accommodata, impressa, similis suspicio non cadit, quæ enim à prædantis discentium memoriæ equulei instar imponuntur, à pueris rarè intelliguntur, explicare namq; pensa proposita vel noluere per incuriam, vel non valere ipsi duces cæci, ea captum tyronum transcenderunt non satis exploratum, quo fieri solet, ut ea, quæ Pſittacorum more declamârunt, institutione derelictâ, in desuetudinem abeant, penitusq; memoriâ elaborantur, ceu arithmetica ab arithmetastris vulgari

gari modo edocta, in plurimis id testantur, tales docentes sunt hodogetarum instar, alter, ut strenue scopum attingat discens, viæ anfractus, characteres, compita transversa, plagas, distantiarum intervalla, vicina negligit, id unicè intendit, ut celerrimè iter absolvat, alter tardius sequitur, sed minutias omnes operosè inculcat, certè ille prior olim puer, manebit puer, etiam si ætate vir, semper ineptus egebit hodogetâ, dubius & anceps, hic posterior semel scopum affectus, mox ipse aget ducem, repetere viam, monstrare ac demonstrare illam valebit. Similibus impedimentis obicem cautè ponere didicit prudentia VIRI hoc in puero probata, & longo rerum usu firmata, undè laboris fructus vel ad extremum usq; discantis halitum degustavit, delibandosque coram omnibus exposuit cumulatim.

“ Thus our Author having in the two first
 “ Sections given a short Epitome of the History of this wonderful Child, who died when
 “ only four years five months old ; and what appear’d most remarkable in him ; has, in the
 “ third, fourth and fifth, laid down some general principles, whereby to account for the
 “ whole ; and in the sixth, particularly shew’d, that there is no need of having recourse to
 “ any thing miraculous or supernatural on this occasion. Then the reason is assign’d of the
 “ paucity of such examples in times past, §. 7, to 11. and their possibility for the future, §. 11. The reason and philosophy of
 “ so early and extraordinary a pregnancy of parts in general, attempted §. 12, & 13. and
 “ his manner of comparing things, accounted for, §. 14. with the reason of his more easy
 MAY 1730. Z “ remem-

“ remembring material and sensible objects,
 “ §. 15. and more difficultly retaining others,
 “ §. 16. With the best remedy for this last de-
 “ ficiency, which is common to all youth in ge-
 “ neral, §. 17.

“ Thus far the present Article goes. The
 “ remaining part of this account, which re-
 “ lates to his knowledge in several Languages,
 “ and his wonderful facility at repeating Verses,
 “ the greatness and tenacity of his Memory,
 “ the readiness of his Wit, and happy dispo-
 “ sition for, and attainments in Eloquence;
 “ what relates to his judgment, and other vir-
 “ tues; with the King of *Denmark's* opinion
 “ of him, and the cause of his death; with
 “ some useful Inferences deduced from the
 “ whole, &c. shall be communicated in the next
 “ Journal.”



A R T I C L E XXXIII.

*An ESSAY on the Education of a Young
 British Nobleman, after he leaves the
 Schools. To which are added, Some Ob-
 servations on the Office of an AMBAS-
 SADOR. Printed for A. Millar, in the
 Strand; and J. Roberts, in Warwick-
 Lane. 1730.*

THE Souls of all men in their original, or
 as they come out of the hands of God,
 are

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are very probably equal in knowledge and rationality ; but it is the different temperament and disposition of the Body they assume, and an acquir'd knowledge and education, which gives them that distinguishing inequality and pre-eminence one above another, that appears so conspicuous, when we look abroad in the world.

There are in all Souls, (not perfect Ideots,) as in the midst of clos'd-up flowers, some seeds of knowledge and science, which never disclose and shew themselves, till the quick'ning sunshine of learning and education open the understanding, and discover those hidden seeds of natural knowledge, or of an aptitude towards it, to the eyes of the world.

It was the wisdom, as well as good-will of God who created us, to endow us with bare faculties and capacities only ; but to leave the improvement of them to our own industry and diligence in the attainments of learning, virtue and knowledge ; So that we may be affirm'd in a manner to be born mere *animals*, but to be bred and formed *men*, by proper instruction, discipline and education. And without such instruction and education, in what a wretched and miserable condition are the minds of men, especially those of the first rank and degree of fortune, and who are placed in the highest stations of life ? For, as the ancient Poet most justly observes,

*Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.*

And again ;

*Quod si precipitem rapit ambitio, atq; libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso liſtore ſecures :*

*Incipit ipſorum contra te ſtare parentum
Nobilitas, claramq; facem proferre pudendis.*

Juv.

Without ſuch education and proper inſtruction, what a dangerous ſtate and ſituation of life are they placed in, to have all the opportunities of ſin and folly in their power, to be expoſed to all poſſible temptations, both from within, and from without? From within, to ſudden raſhneſs, inconfideration and imprudence, to the mutinous rebellion of ſenſual inclinations and paſſions: And from without, to have their minds expoſed, naked and unguarded, to the fatal and injurious ſmiles, flatteries, and corrupting careſſes of proſperity, as well as ſometimes to the calamitous frowns and ſevere ſtrokes of adverſe fortune; from which none, even of the happieſt of human race, are exempted. For the Soul, without the diſcipline of wiſdom and inſtruction, is all hoisted up ſail and ſheet, and has no compaſs or rudder to ſail by. Reaſon and prudence ſit not at the helm, in ſuch a mind, to guide and ſteer the veſſel of its body; but wild fancy and imagination, irregular luſt and paſſion, drive it on the deſtructive rocks of folly, vice and preſumption.

Treatiſes therefore wrote upon the ſubject of Education, and adapted to the peculiar circumſtances, and ſituation in life of our Youth of Quality, and the young Nobility, to prevent
2 fo

so many great and dismal mischiefs and inconveniencies, to advance and promote their true interest and happiness, by insensibly (but artfully and effectually) engaging them in the study of knowledge, and practice of virtue, are, when well wrote, of all others the most useful and important to human Society. Nor do I know of any Essay on this subject, either in the ancient or modern languages, that has consider'd it so fully, and shew'd it us in so just and true a light, particularly with reference to our own Government and Constitution, and in so narrow a compass, or treated the whole with that force and delicacy, as that which makes the subject of the present Article.

It consists of two parts: The first of which treats of the *Education* proper for a young *British* Nobleman, after he leaves the Schools. The second contains some Observations upon the Office of an *Ambassador*; on the due discharge of which, the fame and reputation of a Nation, its glory and interest abroad, so much depends; and to the sustaining which high office and character, persons of their elevated rank and condition in life, when otherwise duly qualified, will always have the best title, preferably to all others.

Each of these parts consists again of twelve Sections. But having, in the two preceding Articles, partly treated already on the subject of *Education*, (not to prosecute this too far, and the more to diversify the subjects of this Journal,) because the other part lies in a narrow compass, consisting of a few independent aphorisms; we shall begin with the last, only to

give therein a small Specimen and foretaste of our Author's way and manner of writing; reserving the consideration of the first, and principal subject of this Treatise, for another Journal.

Some OBSERVATIONS on the Office of an
A M B A S S A D O R.

“ I. IT is rare to find an *Ambassador*, says the Author, who can readily distinguish on every proper occasion, his publick from his private Character: For tho' a Man of Sense may soon acquire the faculty of acting any uniform part, yet to vary those characters, so different in themselves, without affectation, just in that degree, which either the *artful Conduct* of a Statesman, or the *humour* of Conversation may often require, is a delicate part in the Ministerial Office, which is to be cultivated by practice.

“ It is said of the Earl of *Stairs*, when he was Ambassador at the Court of *France*, That altho' he went freely into all the extravagant diversions and pleasures of that gay Court, yet he still evaded the *Traps* that were laid for him; insomuch that the late Regent was pleased to say, *He could never find that Minister at any time out of his Character.*

“ II. An *Ambassador* is not at liberty to resent an injury done to his *private Character*, in any degree; but every affront or incency offer'd to his *publick Character*, must be strongly insisted on, till an adequate Satisfaction be made, agreeable to his Instructions,

“ Etions, supported by the Law and Custom of
“ Nations : And tho’ a dissembled passion may
“ be artfully used on such an occasion, yet he
“ will then have the greatest need of a *cool*
“ *Head*. Wherefore we may conclude, that
“ an *Ambassador* ought never to be transported
“ with passion.

“ III. It is from a true Knowledge of the
“ *Interest* of that Court where the *Ambassador*
“ resides, and the *Foibles* of its Administration,
“ that he is to form the *means*, by which he
“ can most effectually carry on his Master’s bu-
“ siness ; and if he finds himself confin’d, or
“ perhaps disabled, by too particular Instru-
“ ctions, he must carefully dissemble his Inca-
“ pacity, and lose no time to inform his Prin-
“ cipal of the true state of Affairs : For an
“ honest Minister cannot prudently act, but
“ when his own Judgment corresponds with
“ his Master’s Sentiments, especially if the
“ matter in hand nearly concerns the *Interest*
“ of his *Country*, to which he ought always to
“ think himself accountable for his Admini-
“ stration.

“ IV. He dissembles with great judgment,
“ who can represent other people’s Interests in
“ a light which is pleasing to themselves, at
“ the same time that he conceals his own ; but
“ to dissemble in *trifles*, is far below the dig-
“ nity of an *Ambassador*, and not only debases
“ his *Character*, but renders that *Art* useless to
“ him in things of greater moment.

“ V. A good *Intelligence* is the Life of all
“ publick Negotiations ; but that is most to be
“ depend-

“ depended on, which is purchased by the Minister’s purse and industry : For if an *Ambassador* be too credulous, he will often be imposed on.

“ VI. We always make the truest judgment of other people’s *Failings*, when we compare them impartially with our own : And he who does not frequently practise, or cannot bear a cool reflection on his own faults, may be said to want the best means of becoming an able Minister in publick Affairs ; which are much more influenced by the *Failings*, than the *Perfections* of human Nature.

“ VII. A proper Application of *Money* is many times useful, and often necessary : But to conceal the *Channels* through which it is convey’d, is a Secret of as much importance to the *Giver*, as to the *Receiver* ; and it is a nice part of the Ministerial art, to execute things of that nature with a good grace.

“ VIII. A covetous narrow Man is altogether unfit to be an *Ambassador*, who in every action and circumstance of life, ought equally to advance the Interest, Wisdom, and Glory of his Prince. An *Ambassador* therefore who meanly discovers an Inclination to save *Money*, is much more to be blamed, than he who is extravagant ; and supposing them otherwise to be Men of equal Capacities, the Prince and Nation to whom they belong, will profit more by the Services of the last, than the first.

“ IX.

“ IX. An *Ambassador* ought never to affect
 “ any kind of Solitude and Retirement ; for
 “ he should always be accessible, tho’ in a par-
 “ ticular stately manner ; and the less he ap-
 “ pears to labour in business, the more he will
 “ succeed in obtaining the character of an ele-
 “ gant, courteous, and able Minister.

“ X. It is the duty of an *Ambassador*, to
 “ study and know *Men* thoroughly ; but it is
 “ no part of his business to give Characters,
 “ neither must he enter too freely into parti-
 “ cular Conversations : For, it is from his ge-
 “ neral conduct, and not from his private opi-
 “ nions, that people should be left to guess at
 “ his sentiments of Men ; and the nature and
 “ dignity of his Office, will sufficiently excuse
 “ him from any explanations of that sort.

“ XI. A state of *Indolence* or *Inaction*, is
 “ inconsistent with the Office of an *Ambassa-*
 “ *dor*, who by a continued Series of Combina-
 “ tion, ought ever to be investigating the
 “ Changes which daily happen in State-Af-
 “ fairs ; and when he gives in to luxury or
 “ debauch, it is like opening the gates of a
 “ Town that is closely besieged on all sides :
 “ But he is an *artful Minister*, who can be
 “ most upon his guard, when it is least su-
 “ spected.

“ XII. As a wise and prudent *Ambassador* :
 “ can never be at a loss to justify his own Con-
 “ duct in any Event, so he will never attri-
 “ bute wholly to himself, the Success of his
 “ Nego-

“ Negotiations ; but rather chuse to place that
 “ Honour to the Wisdom and Judgment of
 “ his *Prince*, and the Conduct of his *first Mi-*
 “ *nister* : For, a faithful discharge of Trust,
 “ by punctually executing their Commands, is
 “ all that any *Ambassador* ought to claim for
 “ his share in the publick Business ; and it is
 “ great *Weakness* to aim at, or accept of
 “ more.”



ARTICLE XXXIV.

An ACCOUNT of the Discovery of a new North-East Passage into China. By Captain BERRING. Undertook by the order and direction of the late Czarina CATHERINE, Empress-Dowager, and Successor to the Czar PETER the Great, &c.

THE full Account of this famous Undertaking, we are told, is now printing at *Moscow*, by order of her Imperial Majesty ; and they say, takes up several hundred Sheets in MS. ; which will therefore doubtless be transmitted to these parts of the world in a little time, and must prove very instructive and diverting, both to the learned, and the busy or trading part of mankind.

The

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The short history, and abstract of the whole, which is all that has yet been publish'd, amounts to this : That the new *Russian* Empress, or *Czarina*, has had a return from an Expedition enter'd upon under the command of one Captain *Berring*, (who, some say, is a *Hamburgber*) by the order and direction of the late *Czarina Catherine*, Empress-Dowager and Successor to the *Czar Peter the Great*, for discovering the *North-East* passage into *China*.

But to go still further back, and resume the whole account of this affair, from its first source and origin ; we must know that the late *Czar Peter the First*, whose genius was particularly famous for improvements, and new discoveries of all kinds, but especially such as related to Trade and Navigation, by which his Subjects might be improv'd, and their knowledge and experience increas'd ; had for a long time turn'd his thoughts to that part of his vast Empire, which lay in the most remote parts *North* and *North-East* towards the *Pole*, and towards the great *Chinese* Ocean.

He had been fully inform'd of the difficulties which had so long obstructed the discovery of a passage that way by Sea, from the *Western* shores of *Europe* ; He had been told at large of the fruitless Voyages the *Dutch* made to the Coasts of the *Samoiedes*, and their endeavours to find a passage by the *Streights* call'd the *Wag-gate*, and the mouth of the river *Oby* ; and how they were never able to make their passage that way, or so much as find out whether there was any way out *Eastward*, or no.

Also, how the *English* made an unhappy attempt to go *North* about the Island of *Nova Zem-*

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Zembla, in a Frigate of 40 guns, called the *Speedwell*, in the reign of K. *Charles II.* The Captain's name does not come to my memory, nor is it material ; but they lost their ship among the rocks and ice on the *West* side of *Nova Zembla*, in the latitude of 70, or thereabouts ; and had not a *Pink* (which went in company with them) brought them off, they must all have perish'd miserably with cold and hunger : But they all escap'd, except one man who fell over-board, and was drowned.

Also, how Admiral *Heemskirk*, the first famous Navigator for the *Dutch* to the *East-Indies*, made the like attempt, and went so far to the *Northward*, that he doubled the *North* point of *Nova Zembla*, and came back on the *East* side of it, into the latitude of 76, or thereabouts ; but afterwards running further *South*, was inclos'd in the ice, and driven ashore, where they lost their ship, and were oblig'd to winter upon the Island (if it be such) of *Nova Zembla*, building a house, and with difficulty defended themselves from the furious Bears, but with much more difficulty from the violence of insupportable Cold. However, after enduring inexpressible hardships, they held out till the return of the day-light, and Summer, (if it deserves that name,) and building themselves two open Boats out of the wreck of their ship, they made way by the mere strength of their courage rais'd from desperation ; and after most terrible extremities of cold, hunger, storms, and mountains of ice, and several of them perishing by the distress they were brought to, the rest found their way by the *Western* coasts of *Nova Zembla*, to the entrance of the *White Sea*, and to the river
Kola,

Kola, on the coast of *Lapland*; where they were taken up by some *Holland* ships trading there, and were brought safe to their own country.

All these things, I say, the *Czar* knew perfectly well: Nor was it any discouragement to him, that he was satisfy'd the *Europeans* could never find any passage into *China* by those Seas; for he knew very well, that if such a passage had been practicable, his Country would be nothing at all the better for it, any more than the *Southern* parts of *Africa* are the better for the *Europeans* passing by the *Cape of Good Hope*; where, if they touch, it is for their own advantages and supply, and no benefit to the country.

On the other hand, he knew also, that if there could be any passage found out from the more *Easterly* part of the *North* coast of *Europe*, namely, beyond the mouth of the rivers *Jenowitza*, *Jenouza*, and *Kamatamska* or *Kamtshatka*, and other nameless places on that side, as the Voyage would be perform'd with much more ease and speed, so the whole return of the Trade must have its course through, and center in his dominions, and would be infinitely to the advantage of his Subjects.

With this view his *Czarish* Majesty had several Geographers employ'd, which took up several years travel to search out and survey the first part of the coast, beginning at the river *Oby*, and going as far *Eastward* as they found the country practicable; to bring him exact Plans of the Coasts: And this was perform'd pretty well to his satisfaction; though, as I observed above, it took up above four years before they return'd.

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This length of time spent in the Survey of the Coast, tho' it was unavoidable to the persons employ'd, from the difficulty of the country, cover'd with snow, bare of provisions, and almost empty of Inhabitants ; so that they could not proceed, or do any thing of their business above four months in the year, and not that, without infinite hazard and fatigue ; the particulars of their Journey, how they liv'd under ground in the Winter, and (if they may be believ'd) perfectly warm and comfortable, even more than above ground in the Summer ; only with this help, that they had stores of provisions which they carry'd with them by the Czar's orders, and at his costs, upon camels, with supplies of liquors, dry'd salted flesh, also with meal, honey, oil, tobacco, and several other things, which were not to be had of the poor miserable Inhabitants, whose best bread was made of dry'd fish, and their best food the wild creatures, which they could kill with bow and arrow in the Summer, and preserve for their food in Winter.

But the Accounts of their Travels are trifling and short, compar'd to those which this now famous Captain *Berring* has given in at *Moscow*, the sum of which amount to this in the general ; namely, 'Thar he affirms there is a free and open Sea as far as he has sail'd, which is to the river *Kamchatski* ; and that he believes the Sea is likewise open quite beyond it, about the N. E. point of *Tartary*, which is in *Asia*, into the Sea of *China*, or as some Geographers call it, the Sea of *Japan*.

It is true, this leaves us yet in some uncertainty ; and Captain *Berring* himself does not pre-

pretend to say, that he has made a full discovery ; only that he has done so, as far as he has gone, and that he believes the rest is practicable. However, it must be confess'd he has done a great deal ; for it is certain, no ship before him ever spread a sail in those Seas.

He travell'd first over the terrible Desart, in the *North-West* part of *Siberia*, which is more than 700 miles over, and is generally two months in passing, reaching fifty miles beyond *Tobolskoy*, to *Ochotskoy*. Then making his way down to the Sea, he spent some months more in finding out a proper place, to make what the Seamen call a *Port*, or Harbour ; and here he winter'd. Here he had several things to do ; first to provide shelter for himself and his men, from the severity of the season : And this (it seems) he did, by possessing himself of one or more of the houses of the Inhabitants ; which, as I said above, are all under ground, *viz.* all but the upper part of the roof and chimney are under ground ; and they have subterraneous cavities, or passages, to go from one house to another, so that they need not expose themselves to the severities of the weather, in going abroad.

His next work was to lay up his stores of provisions, in such a manner, as that they should neither be spoil'd by the frost, or by the damps of the places ; and this the Natives assisted him in. It seems, the Captain does not in his general Account tell us, whether he took these under-ground habitations by lease, or from year to year, or what rent he paid : But we find he was a kind of an Inmate, and that the Country-
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Inhabitants freely took him in, and all his people with him.

The next work was to fit a place to build his Vessel in, and above all, where to find timber fit for that use: All this, it seems, he met with to his mind; for he tells us, that here he built a Ship, and put to Sea with it, and sail'd from thence into and over the Sea of *Penfinski*. How large this Sea is, how many leagues it is over, &c. these are particulars he has not yet told us: But he adds, that he arrived in the latter end of the Spring 1627, at the river *Kamchatski*.

This is a part of that which our Geographers would have called the *Tartarian* Sea; but in general, is the *Southmost* part of the great *Northern* Ocean, which bears upon and bounds the *North* part of *Europe* and *Asia*; and beyond which we know no land, neither by real discovery, or so much as by fame. If there are any shores or lands, they are truly *Terra incognita*: For, notwithstanding what the account says, of a ship which arrived from *China* at the river *Kamchatski*, so many years ago, I dare venture to say, 'tis a Sea where never ship sail'd before. What may happen for the future, he alone knows who made those unnavigable Seas, and those unhospitable Shores, for his own wise and inscrutable purposes.

But Captain *Berring* gives it as his opinion, that the passage beyond (Ice excepted) is open to *China*; viz. that there are no contiguous rocks and shores, to make the passage impossible; That the N. E. of *Asia* does not (at least that way) join to the N. W. of *America*; but that a passage may, and will be found: and therefore

fore resolves to encourage the new Emprefs, or *Czarina*, to continue the Adventure, and push it on to a compleat discovery.

As for the obstruction of the Ice, it is true, it is considerable : But we find no place so shut up with Ice, in any of the known parts of the world, but that they are sometimes open, the Ice being generally floating and moveable, and often shifting its situation ; so that what is closed and impracticable one winter, is free and clear another. Nor are the winters themselves there, any more than they are here, always alike severe ; but sometimes it happens that the Sea is, as it were, open all the winter, in those very places, where another year they may be said to know no Summer ; and the Ice shall be floating and loose one winter in the same Seas, where the next year it shall be closed and shut up, even thro' the whole Summer.

On this account, if, as Captain *Berring* suggests, there is no obstruction but the Ice ; I shall not at all question but that at least (some very hard winters excepted) there will be, generally speaking, a practicable Sea, and the Voyage to *China* may be performed with success.

Let us now enquire a little, what is to be done, to make it more easy, than in the mere ordinary course of nature it may be supposed to be at this time. And first, it were to be wish'd, that an exact Survey were taken of the Shore and Coast of this new-discover'd Sea of *Pensinski* ; that the depths were sounded ; rocks, if any, (especially what the Seamen call sunk-rocks, or rocks under water,) discover'd ; the

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shoals and sands, if any, buoy'd and mark'd, and a waggoner or sea-chart form'd, with sailing directions for the whole course ; and what course to shape for a passage.

This would be the first work needful ; and which indeed is so absolutely necessary, that without it there can be no sailing, but (like Captain *Berring*) in the nature of a Discoverer. Every ship will steer a separate course, and no man be the wiser for him that went before him ; which is contrary to the ordinary usage of Mariners, who generally 'make useful observations, as well for themselves as others, if they should have any occasion to pass that way again.

This part being perfectly finish'd, there is no doubt, but private Adventurers would be found ; I mean even among the Natives, as untaught and unpolish'd as they are ; who wanting opportunities when the Seas were more open than at other times, would push their fortunes, and attempt further discoveries ; and so private hands may come to finish, what the publick has begun.

Besides, as publick things always go on slow and heavy, these private Adventurers would in all probability, shew us the thing finish'd and brought to perfection, in far less time than otherwise can be expected ; nay, I venture to say, that shou'd our *European* Navigators first find the way to *China*, the *Chinese* themselves, who abound in shipping, would find the way back, and the *Czarina* might have her Ports in the Sea of *Pensinski*, when she has any there, as full of *Chinese* Jonks as the *Phillipan* Islands are, which are almost as remote another way.

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It is true, this would depend upon the benefit of the trade ; for, if the *Chinese* find trade advantageous, they are so poor, so diligent, and so eager for gain, that really nothing would keep them back, provided, as above, the Sea was but practicable. As for the trade being profitable to them, there would be no room to question that part ; because they would always bring goods, which the *Europeans* would be ready to buy : And where we are sure the *Chinese* Jonks would come, such a Port as the *Czarina* should establish, where-ever it was, would never want Merchants ; the ways by land being first made practicable, to purchase their goods, and to furnish them again with such *European* commodities as they would have.

It may be of use to several considerable trades in this City, to know what goods (I mean of the manufactures of *Europe*) would be demanded by the *Chinese*, supposing them to find out the way to carry on such a commerce as this with the *Russian* Ports in those *Northern* Seas ; and how such *European* goods would be carry'd to those Ports in such extreme parts of the world, so remote and so hard to come at ; and be carry'd so, as not to load the goods with too heavy a charge, and make them come dear to market.

For, such a trade would not only be very advantageous to *Europe* in general, but to *England* in particular ; and that perhaps would be the only way to shew us how the trade to *India*, and especially to *China*, might be carry'd on, without being any prejudice to the general interest of Commerce, or to the particular interest of the Manufactures of *Great Britain*,

about which so much noise and clamour has been made.

If the *Czarina*, or Empress of *Russia*, knows and sees into the true interest of her own Country, and of the Merchants of *Petersburgh*, she will leave no stone unturn'd to set on foot such a Commerce as this; which would make her Dominions the Mart of *Europe* for *India* goods, and her Port and City of *Petersburgh* the Mart and Staple of all the rest of her Dominions, for the *East-India* trade.



A R T I C L E XXXV.

An ACCOUNT of Moses's PRINCIPIA, Part I. & II.; The Natural History of the BIBLE; And Moses's SINE-PRINCIPIO. By J. H.

[Being a Continuation of ART. X. for the Month of *February* last, and wrote by the same Hand.]

IN the Account publish'd in Art. X. of this Journal, for the Month of *February* last, was set forth the *design* of the Author in general; together with a Summary of the several Points contain'd in the respective Treatises.

It

It has been thought proper, for the Reader's further information, and to engage his attention more closely, to open a clearer view of the chief design of this Work, than could well be done, till the Scheme was in some measure perfected.

The Author has been wholly taken up in collecting proper materials from the S. S. ; and attempting, by their evidence, to recover the knowledge of certain *important Truths*, which thro' length of time, and notorious corruptions, had been forgotten.

And as the knowledge of Persons and Things spiritual, has been convey'd to man by ideas taken from sensible and material Agents, it was necessary that the conditions, powers and actions of those several Agents, should be explain'd and understood, before any ideas could be taken from them, or convey'd by them.

For this reason it is, that the Reader will find the S. S. treated by the Author, in the first three books, as if they had been written chiefly to instruct men in the principles of natural philosophy, and to reclaim the Heathens from the worship of these Agents, to the service of the true God, who in the beginning created them, and who by means of their agency and ministration, continues to preserve and support all things in being.

Having thus laid the foundation; the Author, in the fourth and last book, introduces the doctrines proposed to be built upon the knowledge of these material Agents, and of the services paid to them by the Heathens ; and from the concurrent evidence of the two, does undertake to shew, that man was instructed in

this knowledge at the beginning ; by which he was to understand, not only what natural advantages were to accrue to him by means of their operations, but was likewise to receive from them the strongest ideas which his mind could entertain of divine mysteries, particularly those of the Christian system ; which latter the Heathens had in a great measure lost, notwithstanding they retain'd a clear impression of the former. Under this view, the Reader is desir'd to consider the following Extract.

Tho' the Author has with great labour first settled the affair of Philosophy ; yet I have thought fit at present to touch that slightly, and give the preference to a point of greater consequence.

I pretend not, from these few paragraphs, or short hints, to give such descriptions or definitions of these most important Subjects, as will stand the test ; but to shew some of the things, which the Reader may expect to find more largely treated of in the Work, concerning the Necessity for, and the Dispensation of *Christianity* ; without bringing proofs from S. S. or philosophy, with which the Work itself is abundantly stor'd.

The chief end and design of this undertaking, is to make the S. S. intelligible, by explaining the names and actions of God's Agents, or the powers which he acts by ; which Agents are the Heavens, in the three conditions of Fire, Light, and Spirit, another name for the Air in circulation ; which the Translators have mistaken for God himself, and call'd *their* actions *his* personal actions, and the description of *their* substance the description of *his* essence.

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The method of doing this, has been to observe, what *Things* were made by God, and what *Names* he gave them ; in opposition to the names of Things since invented, and the imaginary powers ascribed to them.

In the next place, the *Errors* in the Translations have been consider'd ; the Opinions of Philosophers, and the Paraphrases in all Languages. And where-ever the Translations have been found to differ from the original, the sense of the text has been settled, by the comparison, description, situation, action or use of the thing or word, in other places of the S. S. ; and where seldom used, from the best helps to be got from the Languages nearest in time or place.

The *defects* which are visible in the Translations and Paraphrases, might be owing to other reasons besides ignorance or mistake : For, the writers of the LXX and *Targums*, who knew that the *Jewish* worship was directed to keep them out of the crimes they then suffer'd for, evaded explaining the particulars of their false worship, to hide (as far as they could) the baseness of their Forefathers. Besides, all the while they were under a foreign jurisdiction, they durst not insert any thing that ridiculed the false way of worship of the people whom they serv'd. For, they became so entirely subdued by a continued state of slavery, that they had lost all prospect of recovering their freedom by any means in their power ; and this made them impatient of deliverance, till thro' their own desires, and the suggestions of the Devil, they came to be persuaded that Christ was to be a *temporal Prince*, and their kingdom the *Empire of the World*. With as many as this notion prevail'd, the profession of the *Jewish* religion ceased,

fed, they became *Fifth-monarchy-men*; renounced the expectation of a spiritual deliverer, misconstrued those passages of scripture which described his divine essence, and neglected to shew that the heavens in the three conditions, before mention'd, which the Heathens worshipp'd, was but a machine, and only a shadow of the Trinity.

To rectify these defects in point of religion as well as philosophy, it has been thought proper to consider, together with *Moses's* relation of things created, the several names and attributes which the *Canaanites* gave the heavens their God, as they appear in S. S. from the names of the several Temples built to them. And whatever actions they ascribed to their God, as done by him, God claims to himself, as done by his Agents: so that tho' they were mistaken in the proper object of worship, they were right in point of philosophy, which God approv'd by claiming it to himself.

If there had been any other powers in this System, besides those signified by the names of the Temples ascrib'd to them, which express all the motions, powers, and philosophical terms for each natural effect; God would have directed the communication of this knowledge to Man, as well for his use and benefit, as to have prevented him from worshipping the powers of the Air. From hence it does appear, that there was a revelation of the powers and motions in this System, prior to *Moses's* account in writing.

The acknowledging that God created and form'd the parts of the Heavens into a Machine, so as to continue in motion, and act with-

without any incommunicable powers and properties, but in subjection to God; was the first natural Service or Religion, prior and superior to the *Moral Law*.

This Religion consisted of two parts; External, and internal: External, by making proper acknowledgments to God, for the benefits received by this Machine, by words, actions or emblems. Internal, by the devotion of the heart, or mind.

To say that this Machine acts of itself, independent of God, or that it has powers incommunicable in itself, would be *Religion* without a *God*; and in that sense, natural Religion, which was the error of the ancient *Gentiles* or Heathens, which the ceremonial Law of the *Jews*, besides exhibiting the types of Christ, was to reform.

Now when the *Names* and *Services* apply'd by the Heathens to their God, are shew'd; that explains the *Things* which were worshipped; and the creatures, representatives or idols, which were held sacred: and will convince the Heathens and *Gentiles*, by revelation and demonstration, that what they worship is material, and mechanical; which if true, all property in *matter* ceases.

If some few of these principal Agents be misnamed in our translations, some of their principal actions will not be understood; and, by such mistake, the action of one Agent be attributed to another; which will introduce impossibilities, such as acting where it is not present, besides abundance of absurdity and contradiction.

If the meaning of the words in the descriptions of these natural things can be so far understood,

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derstood, that it will suit their actions, and make their manner of acting intelligible ; one sense of each word will run thro' the whole, and the science of Nature and Theology would strengthen each other reciprocally.

The revelation of *uncreated*, or *spiritual* persons, things or actions, must be convey'd to us by comparisons ; because our ideas or conceptions come in by our senses : And from hence it is, that when the S. S. are speaking of the great actions perform'd by God's Ministers, or Angels of this heaven, (meaning no more than his material Agents,) it is common to mistake their names, or descriptions of the material powers in this System ; which God made his Governors or Deputies, and which the Heathens took for Gods, for God himself, or his Angels. Tho' when the Prophets consider these powers, as put in competition with God, they make them vanity, and nothing.

Every idea we have of God, and every name or word we use for one of those ideas, are taken comparatively, either positively or negatively, from the things, or actions of the things he has created ; and they cannot be otherwise express'd or comprehended by us. This is not a diminution of God, but the measure of our capacities. The word for the material Heaven, is us'd for the immaterial Heaven : the word for the corruptible Spirit, for the incorruptible Spirit : the word for the material Light, is us'd for the ineffable Light. Not that the Infinite God can with any likeness be compar'd to these things, but in the shew of his power ; and as this machine is made a minister to support his creatures, and diffuse good to them ; and being worship-

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ped, and having attributes given to it, upon that account they are all ascribed to God, and made his attributes. Or as the Heavens in the three conditions and offices of Fire, Light, and Spirit, raise the strongest idea we can have of the Trinity. And from these the illustration of the personality, the attributes, and actions of God are taken.

The Hebrew language was form'd by God to convey perfect ideas of things by words. When a word is us'd for a person or thing the first in dignity, which is vested with all the perfections any inferior persons or things of the same sort are possess'd of, it is then call'd an original word; and in how many senses soever the word is found in sacred Writ, they will be all found comprehended in, and derived from the original. When a word for power is applied to the Heavens, they have all material force or power in them; and all the material force or power in other things, is derivative from them. And when the same word is applied to a material being, or thing possess'd of a degree or branch of that power or force, it expresses only that degree or branch.

But the words of the modern Languages are arbitrary, and not adapted to express the condition of material things, and thereby to convey to us the ideas of immaterial things: They serve only to give us such descriptions of things, as are not suitable to their real conditions, and attribute to them powers which they are not possess'd of, and so convey no ideas at all, or false ones.

Whenever philosophy, or the account of natural things, has not been consonant to what
has

has been taught for Scripture, and men have been able to shew really (or in appearance) that the Scripture has been false in those points, so that the Clergy could not *gainsay* or *disprove* them; the Clergy have been in danger of falling into contempt, and the Opponents have carry'd the people into such notions even in Religion, as they have thought fit to propagate.

The *Authority* of the Church will not do now; the Clergy must shew that the S. S. is true, and writ by infallible men, and in a manner not to be mistaken, if they will pretend to any authority over the minds of their Followers.

Gen. I. 1. In the beginning אלהים the *Elobim* created ארץ וסמי the substance of the Names, and the substance of the Earth.

The word *Elobim* being plural, is not sufficiently translated by the Greek Θεοι, or our English word *God*, which are each singular. It does express a plurality of Persons, three at the least, confederated together by oath, from the original אלה *adjurare*, to be bound by the penalty of an oath to perform a Covenant; from which the noun plural אלהים persons bound by oath to perform the conditions of a Covenant: and is therefore in this place a proper appellation, as it ascribes the work of Creation to those Persons who had before covenanted under a solemn engagement to redeem man upon his fall.

It is likewise, on another account, most properly applicable in this place; because the *Gentiles* or Heathens had given the attribute of *Elobim* to the Heavens, in their three conditions

tions and offices of Fire, Light and Spirit, and worshipped them as *God* : which substance of the Heavens, *Moses* tells us, was created by that *Elohim*, and afterwards made his Agents or Instruments of action in those conditions.

Moses describes the Heavens by the word *Names*, as consisting of three descriptive names or conditions of Fire, Light and Spirit ; which when consider'd as joint-agents, (for they act inseparably,) the joint-action of the three is in the Hebrew language ascrib'd to the *Names*, in the same sense as in other languages it is ascribed to the Heavens.

After this general account of things, that all *Matter* was created ; *Moses* proceeds to give us a particular of the several parts of it ; in what manner they were made to act upon each other, so to frame themselves into a Machine, and by their mutual operations support each other in action.

In order to effect this, he tells us in *Ver. 2.* that God made the Heavens in the condition of Spirit, *מרחפה* the instrument of impulse. The Spirit therefore first mov'd, and by its motion form'd Light, or caus'd it to appear. For, Light was not a thing new created, but a condition which the Heavens were put into by division and motion.

When the grosser parts of the Heavens (for distinction sake called *grains*) are by motion divided into the most subtle parts, (for the same reason called *atoms*,) then Light is form'd of the Spirit. And when these atoms are, by being press'd to each other, reform'd into grains, they

they become Spirit. By these two operations of the matter of the Heavens, circulating to and from the center and circumference, the whole is put into motion, and attempts to expand; and being resisted on all sides at the extremities, compresses every thing within. In which action, 'tis called רקיע the firmament. *Ver. 6.*

This God did by his immediate power, before he had form'd the Machine. When that was form'd and put in motion, God left it to act of itself, and *Himself* presided without acting. *Ch. II. Ver. 2.*

Light being thus form'd by the motion of the Spirit, God framed it into a Machine, and gave it a power of acting mechanically: And this he did by collecting it into one place, and forming an Instrument to receive it, called *מנורה* a Candlestick. This noun is singular. *Ch. I. 14.*

When Light was collected into one orb, fix'd in one place, it was with the Spirit to form an action of Fire at the center, express'd by *אֵשׁ*; *Ver. 14.* Which signifies celestial fire, and was worshipp'd by the Greeks, under the titles of *Ἄττις*, *Attis*, *Attbis*.

This Fire at the center, called also *Chamab*, makes the Light, and causes it to irradiate and strike upon the Moon, (call'd *אֵשׁ הַמִּנְרָה* the secondary Candlestick,) and the several Orbs of the Stars, which together make one *Attbis*; each of whose Orbs, as a Sconce, reflects the light issuing from the orb or fire of the Sun, to the Earth: And the streams of light reflected by these Orbs to the Earth, are call'd after the name of the respective Orb from whence each stream

stream was reflected : *e. gr.* The Light of the Moon, &c. *Ver.* 16.

The word **גדול** translated *great* in the plural number, tho' join'd with a noun singular, is not an adjective, but a term in Astronomy, descriptive of the courses and changes of the Moon, to which in that place it is applied. *Ibid.*

The Light issuing immediately from the fire at the Sun, is called **שמש** ; the streams from the Moon, **ירח** ; from the orbs of the Stars, **כוכבי** : And the gross air or spirit, which returns from the circumference, to feed the fire at the center, (which must otherwise be exhausted,) the *grains* of the spirit in that action, are called **מזרות**.

The operation of the Fire at the center, does divide or dissolve the parts or concreted atoms, which act of dissolution makes way for the gross spirit to push in, and drive out the thinner particles of Light, and be itself dissolv'd : Which operation, by the force of the Firmament pressing on all sides, makes a circulation of the matter of the Heavens, by forcing the spirit to the fire at the center, where being dissolved, it issues thence in streams of light thro' the firmament of Heaven.

The stream of the greater and more powerful Light was to rule the Day ; the stream of the lesser, and less powerful, was to rule the Night, together with the streams from the small Orbs. And all these together made one great instrument of Light, of which the Candlestick in the Tabernacle was an emblem.

The **שמש** or great flux of Light, issues from the Sun every way, to the extremities of the
Heavens.

Heavens. That stream of it which is interrupted by the Earth, makes the Atmosphere on the side of the Earth towards the Sun much more subtil, or of smaller grains than that on the opposite side, and by that means gives occasion to the grosser grains in the spirit on its hindmost side to push the Earth about and forward; which occasions its diurnal and annual motions.

From the Earth's resisting, and in some measure intercepting the opposite pressure of the Heavens, it comes to pass, that the pressure on any side towards the Earth is very strong, being little resisted by the opposite pressure. And this accounts for what our philosophers call *gravitation*. This law holds with the other Orbs, in proportion to the interruption.

All these operations of the Fire, Light and Spirit, and their various effects, *Moses* ascribes to God, when he says, *In the beginning God created the Heaven and the Earth*, and form'd them into a Machine: From whence it follows, that whatever blessings and benefits are conferr'd on man by means of their agency, (*for in them we live and move, and have our being,*) it is God alone who is the Benefactor, and to whom all tribute is due; who vouchsafes to make use of these his Agents and Ministers, to *give rain from heaven, and fruitful seasons.*

The *Elohim* having created *matter*, and disposed several parts of it in such a manner, as to enable it to move and support itself in motion as a Machine; the Three Persons determin'd among themselves to form the Body of Man of אֶדָמָה a species of dust already created, out of which the Beasts had been before form'd:
And

And the Body of Man was in no wise to differ from them, only as he was to be in the Image כדמותנו according to the similitudes of the *Elobim*. [There was one Image, and four similitudes; as appears by the figure of the *Cherubim*, which was one figure having four heads; viz. the head of the Bull, the Lion, the Eagle, and the Man; which Lion and Man being join'd, (to signify Man's being taken into the *Trinity*,) there were properly only three similitudes.]

To distinguish the *Elobim*, that form'd Man, from the matter of the three Names, or Heavens, (which the Heathens worshipp'd,) the word *Jehovab* is added to it, *Ch. II. ver. 6*. By which it is clear, that *Moses*, in that place, by the *Elobim*, intends the plurality of Persons in the Essence existing; i. e. the only Essence that has Being in itself, and does exist with Power.

Jehovab Elobim made *Adam* of the matter *Adamab*, and infused into him, נשמת חיים, a soul of Lives; so call'd from its present, and future state of existence: And the Body was, לגופת חיה, for a living frame.

The word נפש, commonly translated soul, is common to the brutes, and is properly descriptive of the animal frame, or of those parts or vessels of the animal, which were more immediately concern'd in breathing, and carrying on the circulation of the blood, which the *Jews* were expressly forbid to eat; *Exod. xii. 16. & alibi*.

Man being thus compounded of two parts of different natures, viz. the sensitive and the rational, God suited his works, that is, his agents

in this material system, to captivate his body by his senses, whilst the contemplation of God himself, thro' them, by reason, was to captivate the soul or mind.

Adam's perfection was to know God, which knowledge he could no otherwise attain but by ideas of things, or actions, convey'd by the senses, or from revelation, by the help of some of those ideas.

From the true knowledge of the things created by God, and the formation of those parts of them which are made his agents, with their offices, and effects upon other parts of matter, *Adam* was enabled, from what he saw, to reason justly, and upon evidence. For man was not created perfect, nor in possession of the state of that degree of happiness that was intended for him ; but was to acquire that state by obedience, and a time of probation. His business was to qualify himself for hereafter, by acquiring the knowledge of his Creator ; and the effect of that knowledge was to appear in his actions. And as he was composed of two parts, body and spirit, and was made to take his ideas from matter, and apply them to spirit, it was necessary that each part of this being should have its part, in each religious act, as representations, sacraments, services, &c. That is, the animal should have a material object, or action, and the mind an object or action conform to the idea of that material object, or action.

After the Fall there was occasion to exhibit the means and manner of man's redemption by outward objects and acts, not only for the reasons

sons aforeſaid, but becauſe one part of that was to be performed in that manner.

When the objects from whence the ideas of God were taken, came to be abuſ'd, and were taken for originals, there was a farther occaſion for thoſe who kept the right way, of outward objects and actions, to ſhew that their ſervice was paid to the true God.

There was another cuſtom which at firſt became neceſſary, for want of other means to preſerve the memory of perſons, or things revealed, relations of facts, oaths, covenants, &c. and that was, ſubſtituting a tree, or ſpecies of trees, creatures, an heap of ſtones, &c. not always as a religious act, but always as a register or witneſs of the revelation, &c. which in a great meaſure ceaſ'd when, and where writing prevail'd.

As words were made ſubſtitutes to convey ideas of things ſeen, ſo God made or ſubſtituted ſome things ſeen, representatives of things unſeen, ſuch as we call *ſacraments* : ſo, by things preſent, to keep in memory things reveal'd ; as he has done more fully by writing, ſince. And that it was no more a crime to bow when they came to ſuch a tree, &c. which was ſubſtituted for a name, than it is to bow when you ſee the letters, or hear the name pronounced.

If innate ideas, or ſupernatural knowledge, were improper for a perſon who was upon his tryal to reaſon upon ; and as far as we can judge, what was reveal'd, muſt (as it has been ſince) be done by borrow'd ideas taken from objects ſeen and underſtood ; and that *Adam* had not the benefit of long experience, could not under a conſiderable time come to the knowledge of

this machine, without some help : Perhaps it might be reasonable that he should be instructed some shorter way. These, together with the evidence which appears by the community of names, the usage after, and many other ways, make it reasonable to suppose, that the *Garden of Paradise* was form'd as a plan, planted, water'd and stock'd ; to represent by figures and symbols to *Adam*, the motions, powers and actions of this machine emblematically in epitome, and perhaps something further.

When *Adam* was to take ideas of the position, situation, or comparative order of things, it was not necessary that the things used should be of the same similitude with those things whose order he wanted to understand ; yet it was necessary they should be placed in the same order. Nothing but order could give an idea of order ; so of number, proportion, magnitude and distance.

The text says, *Jehovah Elohim* ייטע planted a garden בערן in *Eden* ; C. II. ver. 7. i. e. ranged and disposed the trees into a particular and regular order ; not barely for *Adam's* amusement, but to instruct him in religion and wisdom, and to give him an Idea of the material heaven, and from thence of the immaterial heaven call'd paradise, whose name that below bore by some representations or substitutes placed in it.

The word ייטע planted, is not only applied to trees, but likewise to the heavens. And ערן *Eden*, among other significations, is made use of to express the courses and revolutions of the Orbs.

Gar-


Gardens, groves, trees, fruits, were for many ages held sacred, and few if any religious services perform'd without 'em, and the use of them was expressly prohibited the Jews, having been abus'd by the heathens.

Primum Lucos Diis attribuerunt tum & montes dicarunt præterea aves consecrarunt. deinde suam cuique arborem assignarunt. Lucianus de sacrificiis.

No doubt but among the trees of which this garden was compos'd, some were the most delicious for taste, and best for food upon the whole earth; but the word נֶחֱמֶה desirable, carries a much higher sense than barely an application to a tree, c. ii. v. 9. It is applied by *Eve* to the tree of knowledge, by the seduced Jews to their sacred trees. It was applied to the vessels in the temple; and to Christ himself who is called the desire of all nations; which by the by is a proof of what will appear, that the Heathens in their representations aim'd at Christ.

The word join'd with this is לִמְרֵאָה for sight, which not only includes all the objects taken in by the organs of sight, but likewise all the knowledge and improvement the mind and understanding are capable of receiving from visible and natural, or supernatural representations.

The chief end and design of all representations order'd by God to be made by man in the tabernacle or temple, were to inform men's minds of something they cou'd not otherwise see. And so were the trees of what sort or figure soever planted in paradise, the appearances, &c. which were continued in representations by beasts, imagery work, trees, groves; and the like, as far down as this tradition was preserv'd.

The tree  of lives placed in the middle of the garden, was appointed by God to convey to the properly qualified eater a state of infinite duration and happiness, not by its own virtue, but by the power of the Institutor; the effect of which must have been translation. To this St. *John* alludes *Revel. ii. v. 7. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.* And again, *c. xxii. v. 2. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations, that they may have right to the tree of life.*

It is plain by the words of God, that if the man and his wife had eaten of the tree of lives after they had sinned, and before they had repented, they would have been translated, but probably to a state of misery. For that reason they were driven from the tree, and a new method of coming at immortality was exhibited, which was not in their power to perform.

The tree of the knowledge of good and evil, expresses two opposite conditions or states of good and evil, which was to represent first at the orb of the Sun. If life be the good, and death the evil; then a state of life and death, or the difference between happiness and misery. In the sense it was represented to *Eve*, it was to have been a fruit, which tho' eaten unlawfully, could communicate something like what they call intuitive knowledge, without the help of ideas. It does not appear that they had

had any thought of experiencing any other state or condition, except that of wisdom.

Moses mentions only the tree of immortality, and that of mortality; because they determining the state of themselves and posterity, as they had not only excluded themselves from those two trees, but from all others in the garden. But it is plain, by frequent comparisons between the princes and trees in the garden of *Eden*, that there were other sorts which had been representations of persons, or powers.

The custom of using water in purifications and religious washings, took its rise from the river in *Eden*. The apostate *Jews* had a custom of using water under some tree in the middle of the gardens, for which they are reprov'd, *Isai.* lxvi. 17. And the word *נהל*, a river, is also used for the material light, of which this divided into four heads is the emblem. Thus *Job* talking of the day of his birth, says, *Neither let the light shine upon it.* Ch. III. 4.

Man was plac'd in the garden of *Eden*, not merely to dress and till it, as has been suppos'd, but likewise to improve and cultivate his mind, and so to produce fruit for the support of the life of the soul.

The verb *עבד* to till, has a double signification under one idea; *viz.* to till, *i.e.* to co-operate with God's natural Agents, to make things grow regularly, to weed out all hurtful things, and encourage the growth of things beautiful and beneficial. When applied in a spiritual sense, it signifies to be a disciple, to be a religious, to serve, to worship, to offer sacrifice; as it is used *Exod.* iii. 12. vii. 16. x. 7. The verb *סול* to till, is used in the same sense.

The verb שמר, *Gen. ii. 15.* to keep, is likewise applied to the sabbath, covenant, commandments ; and therefore implies something higher than barely watching the fruit of the garden, which was in no danger of being stolen.

Man had the liberty to eat of every tree of the garden, except of the tree of knowledge of good and evil, upon the penalty that in the day he should eat thereof he should become liable to undergo a separation of soul and body. From that instant, he should become mortal, and in course of time submit to a dissolution. *Gen. ii. 16, 17.*

Adam gave names to the several creatures, correspondent to their respective natures, uses and abilities ; and made them and the words for them, emblems of the like faculties, or to convey ideas of the like faculties and employments among men. Thus נשר, the vulture, is the root for vision ; שר, the spider, for weaving ; עש, the moth, for corroding ; אכל, the worm that eats wood, for the eater ; נחש, the mole that lives under *Adamab*, to give an idea of the soul invisible in *Adam*. And in like manner for the passions.

The remaining part of this Extract will be given in the next Journal.



A R T I.



ARTICLE XXXVI.

A further ACCOUNT of Dr. LONG's new System of ASTRONOMY.

[See the last Journal, p. 315, 316.]

THE general design of the Work, is to make the knowledge of the Heavenly Bodies easy to persons unacquainted with the Mathematicks.

The whole is divided into five books. The first contains seven chapters. The first whereof gives a short methodical explanation of such general terms, as must necessarily be made use of in a work of this nature : *viz.* a line, a superficies, a plane, a circle, a sphere, &c. *Ch.* 2. shews that the starry heaven is well represented by a globe or sphere. *Ch.* 3. That the earth is round : Appearances and astronomical terms arising from this figure of the Earth accounted for, and explain'd. *Ch.* 4. That the Earth has a rotation, *i. e.* turns round its own axis : Appearances and astronomical terms explain'd. *Ch.* 5. The general principles of geography : The use of Maps shewn : The use of Globes enter'd upon. *Ch.* 6. The dimension of the Earth : The several ways of measuring the circumference of the Earth,

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by

by the Ancients and Moderns. *Ch.* 7. contains the general principles of dialling.

The second Book consists of twelve chapters : The first of which treats of the system of the world ; of the fix'd stars ; of the constellations ; of cloudy stars, the milky way, changes amongst the stars. *Ch.* 2. Of the solar system, *viz.* the sun, planets and comets. 3. The order, distances, and periods of the planets and comets. 4. That the orbits of the planets and comets are in different planes : How they would appear to move, to a Spectator placed at the center of the sun. 5. That their orbits are elliptical, or of an oval form. 6. That their motion is not equable. 7. Of the aspects of the planets, *viz.* conjunction, opposition, &c. 8. Why they appear direct, stationary and retrograde. 9. Why they appear sometimes larger than other. 10. Of the secondary planets or moons, which attend upon the primary planets : That their orbits are in different planes : That their orbits are elliptical : That their motion is not equable. 11. The Moon's orbit and motion more particularly consider'd. 12. The diurnal rotation of the Earth, and its annual revolution round the Sun, consider'd together : The variety of seasons, the different length of days and nights, and other appearances arising from these two motions, accounted for : Astronomical terms explain'd : The use of the Globes resumed.

The third Book is divided into eleven chapters. The first of which shews that the primary planets are opaque bodies, having no light of their own, but borrowing all their light from
the

the Sun. *Ch.* 2. That the secondary planets are opake bodies: The phases of the Moon: *Saturn's* ring. 3. Of spots discover'd in the sun and planets: The rotation of the sun and planets round their own axes: The length of the days, and variety of seasons in each planet: The belts of *Jupiter* and *Saturn*. 4. Of the atmospheres which surround the sun and planets: Of refraction: Of the twilight. 5. Of parallaxes, and their use: The several ways of finding the distances and magnitudes of the heavenly bodies. 6. Of eclipses of the Moon, their quantity, duration and limits. 7. Of eclipses of the Sun, their quantity, duration and limits. 8. Of the frequency of Eclipses, their use in astronomy, geography and chronology. 9. Eclipses of *Jupiter* and *Saturn* by their moons. 10. Eclipses of the moons of *Jupiter* and *Saturn*, by the shadows of those planets: Their use to discover the longitude of places, and the velocity of the rays of light. 11. Of the division of time: Of days, months, years, &c.

The fourth Book contains six chapters. The first whereof treats of gravitation: Of projectile and centripetal force: Of the figure of the sun and planets: Of the causes which retain the planets in their orbits, retard or accelerate their motion, and occasion their moving in elliptical orbits. *Ch.* 2. The changes in the Moon's motion, caused by her gravitation towards the Sun. 3. The mutation of the Earth's axes: The precession of the equinoxes: The ancient and future situation of the poles and equator. 4. The motion of the sun and planets round their common center of gravity. 5. The general
2 theory

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theory of the tides. 6. Of the systems of *Pto-*
lemy, Tycho Brahe, Copernicus, &c.

The fifth, and last Book, gives us the history of the rise and progress of Astronomy. All the modern discoveries in Astronomy will be taken notice of in their proper places; and the original Authors, where they can be had, referr'd to: For the rest, Extracts will be made from the philosophical Transactions, *Italian, French,* and other Journals, Memoirs, &c.

For want of room here, we must defer the Account of the *State of Learning at Home and Abroad,* till the next Journal.



THE
Present State
OF THE
REPUBLIC
OF
LETTERS.

For June, 1730.

VOL. V.

— *Fungar vice cotis, acutum* *
Reddere quæ ferrum valet, exors ipsa secant.
Horat.

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T H E



THE
PRESENT STATE
OF THE
Republick of Letters.

For JUNE 1730.

Some new REFLEXIONS upon the Variation of the Magnetical Needle ; gathered from Observations. By J. P. BIESTER, M. D.

THE great use of the magnetical Needle is now sufficiently known ; and of what vast Importance it is to the experienced Sailor, in shewing him the way he must take over the great Ocean, when all other helps fail him, and when the weather is so dark and cloudy, that not one single Star appears in the whole Heavens, nor any other mark, whereby to direct his course, or whence he can make the least conjecture, whether he is sailing *North* or *South*, *East* or *West*.

JUNE 1730.

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The *Variation* of the magnetical Needle is now also very well known ; and how different this is, both as to time and place : How at one place, at a certain time, it is *Easterly* ; at another time it is *Westerly* ; now more, now less.

The chief design of the following Remarks, is to discover (if possible) the principle, upon which this Variation and its difference depends, and to make the true theory and knowledge of it useful in the practice of Navigation. This is what I have attempted, from such observations as I have been hitherto able to obtain, and now humbly submit the whole (for its further correction and improvement) to the judgment of the publick.

SECTION I.

WHEN we take a Loadstone of a globular figure, and put a *Needle, touch'd with a Loadstone*, upon it ; the Needle will be directed to the magnetical Poles of the Loadstone.

§. II. Let us suppose the magnetical Axis of the globular Loadstone to be the same with the supposed Axis of the Globe ; then *the Poles of the Globe, and the magnetical Poles will coincide* : Consequently, the Needle being directed to the magnetical Poles, is directed also to the Poles of the Globe. Thus, *upon such a globular Loadstone, is no variation of the Needle from the Poles of the Globe, where-ever the Needle may be placed.*

§. III. But if in a globular Loadstone, the magnetical Axis be different from the Axis of the
the

the Globe ; then *the Poles of the Globe are different also from the magnetical Poles.* Consequently, the Needle being directed to the magnetical Poles, must (except in certain * cases) upon such a globular Loadstone, decline from the poles of the Globe. Thus, *upon such a globular Loadstone, is a variation of the Needle from the Poles of the Globe,* according to the difference of the magnetical Poles, from the Poles of the Globe.

§. IV. *Suppose on such a globular Loadstone, we describe great Circles passing thro' the Poles of the Globe, and call them Meridians ; and also describe another great Circle, equidistant from the Poles of the Globe, and call that an Equator.*

V. And supposing the magnetical Axis in the globular Loadstone is different from the Axis of the Globe ; and *describing also on the Globe, magnetical Meridians, and a magnetical Equator.*

VI. If a Needle is put upon the globular Loadstone, *the position of the Needle will always coincide with the magnetical Meridian.* Thus, *where the magnetical Meridian happens to be the same with the Meridian of the Globe ; there will be no variation of the Needle :* But, *where the magnetical Meridian intersects the Meridian of the Globe, there will be a variation ; and this exactly of the same quantity, as is the Angle at the intersection, which will be Easterly or Westerly, just as the magnetical Meridian is different from the Meridian of the Globe.*

* See §. VI.

VII. And since many magnetical Meridians pass thro' one Meridian of the Globe, *the Variation may be different in one and the same Meridian of the Globe*; according to the Angle at the intersection, which the magnetical Meridian makes with the Meridian of the Globe.

§. VIII. From these observations, we may draw *this consequence*; That when the Variation, in a globular Loadstone, where the magnetical Poles differ from the globular Poles, is constantly the same, and without any change upon the globular Loadstone; that then *the magnetical Poles are in the same points of the globular Loadstone, without any change.*

IX. But, suppose the variation of the Needle upon a globular Loadstone, where the magnetical Poles differ from the globular Poles, should change every where upon the globular Loadstone; this shews that *the magnetical Poles have changed from the points, where they were before.*

§. X. What is said, may reasonably be applied to our Earth, and the variation of the Needle explained from thence; by asserting, that *there are magnetical Poles in the Earth, differing from the Poles of the Earth.*

XI. Let us consider the matter more particularly, and see what may be inferr'd from observations: And the observations I shall make use of, shall be those which Mr. Noel made in his voyage in the year 1706, added at the end of this Article.

XII.

XII. Where the first thing I observe, is, *That one and the same species of Variation was observed, in the progress of his Voyage Easterly, from a place, where was no variation, till (after a long Voyage) he came to another place, where there was again no variation.*

XIII. From this observation, we may infer, first, *That the variation in all the intermediate places, (between the place where there was no variation, to the place where it again ceased) depends upon one and the same principle; which may be supposed to be the magnetical Poles, that differ from the Poles of the Earth.*

XIV. Secondly, *That the Variation, reckoning from the place where there was none, was observed to be to the West, in the Easterly parts from this place; and to the East, in the places that lye Westerly from it.*

XV. From this last observation may be inferr'd, *That the North magnetical Pole, according to the position of the Needle, represented it in such observations to the West, in the Easterly parts from the place, where there is no variation; and to the East, in the Westerly parts from it.*

XVI. Here we may take notice, That when we consider the Variation with due accuracy, we must not only have respect to the *East* and *West*, or the Longitude, but also to the Latitude of the places; as will appear from a more mature consideration of the matter: *Viz. Westerly, increasing, and again decreasing successively.*

XVII. We may infer, thirdly, from these observations, *That from the place where he observed no variation, (advancing to the East,) to that place where again the variation ceased, makes not one half of the Globe.*

XVIII. From hence we may infer, *That the magnetical Poles are not opposite in the Earth; but that the axis of the magnetical Globe is less than the axis, or diameter, of the Globe of the Earth.*

XIX. A fourth Inference naturally arising from these observations, is, *That the greatest variation of the Needle was not in the middle, between the Meridian where was no variation in the beginning of the Voyage, and the Meridian where after a long Voyage to the East the variation ceased; the greatest Variation being much nearer to the latter, than to the former.*

XX. From hence may be inferr'd, *That, between the magnetical Meridians, which occasion'd that in the Meridians of the Earth, was observed no variation, the magnetical Meridian, upon which (in the Voyage) the greatest Variation depends, falls in there, where the greatest Variation was observed.*

XXI. A fifth Inference from these observations, is, *That the variation is not always one and the same, in the same place; but that the same changes every where.*

XXII. From this again may be inferr'd, compar'd with what is said in §. IX. *That the magnetical Poles in the Earth change their places.*

XXIII. A sixth Inference is, *That the variation, consider'd at a certain place, changes for many years, reckoning from the time when there is none, constantly one way, (viz. in these years here to the West,) increasing quickest in the beginning, slowest when nearest to the highest degree; then again decreasing, slowest in the beginning, and quickest when changing the other way.*

XXIV. Whence we may infer, *That the magnetical Poles move regularly in Curves; suppose them circles. For, if I suppose any thing to move in a circle, an equal motion therein, consider'd from any place distant therefrom, will appear still swiftest about the conjunctions, (i. e. near the parts of the circle that are intersected by a right Line, drawn from the place through the center of the circle,) and slowest about the quadratures, (i. e. the parts of the circle which are intersected by a right Line, drawn thro' the center of the circle, which makes right Angles, with the other right Line above-mention'd.)*

XXV. It may be objected here, *That if there are magnetical Poles in the Earth, which move thus regularly in curves, as is here supposed, that would give a regular change in the variation. But this agrees not with the observations, which shew an irregular annual change, one year more, another less, another more again, &c.*

XXVI. But when we consider, that the annual change of the Variation still gains the second or third year again, what it seems to lose one year by the irregularity, or contrary; there is reason (notwithstanding the irregular annual

change of the variation) to believe that the magnetical Poles move regularly in circles ; and to suppose, *that the apparent irregularity in the annual change of the Variation, is not to be ascrib'd to the irregular motion of the Poles, but to some particular accident, which (perhaps not at all places, but only in some one or other) may binder the direction of the Needle to the Poles at that time; but this accident being removed, it gives leave to the Needle to return again to its natural and true direction to the magnetical Poles.*

XXVII. It would here be very entertaining, as well as vastly useful, to descend to particulars, and enquire (if possible) after *the places of the Centers of those Circles*, in which the magnetical Poles move, and *on what Meridians of the Earth they fall* ; and *at what distance they lye from the Poles of the Earth* ; as also *the magnitude of the Circles*, and the particular motion of the magnetical Poles in their Circles ; together with *the true places of the magnetical Poles, at the present time* : But the want of sufficient observations, stops our further enquiry at present ; Tho' we hope, as soon as we can obtain more observations, to be able to determine those useful and important problems, and in due time to communicate them to the publick.

The

The Observations of Mr. NOEL, which he made in a Voyage to the East-Indies, in the Year 1706. Referr'd to in the preceding Remarks.

Latitude.	Longitude.	Var. of Needle.
<i>The Harbour of LISBON,</i>		De. 6. 30' W.
D. 18. 20'. N.	50 miles from Cape Verde - - - - -	1. 15
14. 0	somewhat nearer to it - - - - -	0. 0
4. 0	2 deg. from the Isle of Parma, or Ferro W. - - - - -	0. 0
Under the Equator	3 degr. from Parma to the West—	1. 30 E.
Deg. 7. 28'. S.	150 miles from the shores of <i>Brazil</i>	3. 0
11. 20	in the same distance	4. 0
15. 55	in the same distance	4. 45
25. 40	700 miles from the Cape of <i>G. Hope</i>	3. 20
27. 10	600 miles from the same Cape W.—	2. 30
31. 45	360 miles from it	0. 0
33. 48	250 miles from it	4. 0 W.
35. 10	when the Cape could be seen — — —	13. 40
36. 40	200 miles from it to the East — — —	18. 30
35. 40	250 miles from it to the East — — —	22. 0
36. 0	under the Merid. of the S. Promontory of the Isle of <i>Madagascar</i> — — —	36. 0

Lati-

Latitude.	Longitude.	Var. of Needle.
D. 34 44'	600 miles to the E. from C. of <i>Good Hope</i> — — — —	Deg. 22. 0 W.
30. 40	800 miles from it,	20. 0
28. 15	going to the East	16. 0
27. 44	950 miles from the said Cape — — — —	15. 0
24. 54	1200 miles from it	10. 0
23. 8	1300 miles from it	8. 40
19. 39	1450 miles from it,	6. 0
14. 37	to the N. E. —	2. 40
4. 20	30 miles from the Isle of <i>Sumatra</i>	0. 0
2. 40	under the Meridian of <i>Achem</i> in that Island — — — —	1. 30 W.
Under the E- quinoctial	under the Meridian of <i>Bengal</i> — — — —	3. 0
4. 50 N.	betwixt the said Me- rid. and the East side of the Isle of <i>Ceilan</i> — — — —	4. 0
7. 50	at the Harbour cal- led <i>Baticalon</i> — — — —	5. 0
9. 0	near the Shores of <i>Cochin</i> — — — —	6. 20
13. 30	not far from the Shores — — — —	6. 40



ART I-



ARTICLE XXXVIII.

EPISTOLA *Christ. Martini*, P.P. ad D. *Christ. de Schoneich* Auctorem perpolitum Tractatus Biographici de Puero *Christ. Henr. HEINNECKENIO*, in solita Ingenii & Memoriae felicitate celebri, & Ducem in eo informando prudentem: In qua phaenomenon hoc notabile, ad rationes *Psychologicas* revocatur.

That is,

A LETTER to Mr. *Christ. de Schoneich*, Author of the Account of the Life of *Christ. Henr. HEINNECKEN*, a Child famous for his wonderful Knowledge, Wit and Memory, and his learned and prudent Tutor and Instructor: Wherein the reason and philosophy of this extraordinary phaenomenon is attempted to be given upon new natural and physiological principles.
By

[The remaining part of this curious Piece.]

“ **M**R. *Martini* having in the former part
 “ of his Letter (which was printed in
 “ Art. XXXII. of last Journal) given us first
 “ the history of this extraordinary Child, and
 “ what appear’d most remarkable in him ; and
 “ laid down some general principles to account
 “ for the whole, without having recourse to
 “ any thing miraculous or supernatural in this
 “ case ; and assign’d the true reason of the
 “ paucity of such examples, and given the rea-
 “ son and philosophy of so early and extraor-
 “ dinary a pregnancy of parts in the present
 “ instance, with some judicious Remarks upon
 “ his particular manner of comparing, and re-
 “ membring things :

“ He now proceeds, in the other part of his
 “ Letter, (which makes the subject of the
 “ present Article,) to give an account of his
 “ knowledge in several Languages, and his
 “ wonderful facility in repeating Verses ; the
 “ greatness and tenacity of his Memory, the
 “ readiness of his Wit, and happy dispositions
 “ for, and great attainments in Eloquence ;
 “ What relates to his Judgment, and other
 “ Virtues ; with the King of *Denmark*’s opi-
 “ nion of him, and the cause of his death :
 “ Concluding with some useful Inferences, de-
 “ duced from the whole.”

S E C-

S E C T I O XVIII.

ILLA felicitas germanica, gallica, & latina ætate tam maturâ capiendi, aliquid nec multum insoliti in se continet, ubi crebra horum perceptio ex regulis methodicè communicatis, ex usu judiciosè instituto, per VIRUM talem in docilem tenellum promanarit, progressus æquè felices fieri oportuit, ac in illis oris, & mari, & terris linguarum diversitate conspicuis, finitimis, ubi propter commercia, & finitimorum copiosius secum immistorum, & extrinsecorum navibus onerariis appellentium confluxu alter ab altero mutuare plura, ac sensim alienis signis, uti & moribus assuefieri solet. Vin' Exemplum? adeas Petropolin, & plura huc facientia disces. Ut taceam, linguæ latinæ cum gallicâ affinitatem, ceu primigeniæ cum ortâ, vicissim Ruthenicæ à Germanicâ diversitatem, ceu primigeniæ ab aliâ primigeniâ, ubi discrimina in flexione vocum, atque significato non levia.

S E C T. XIX.

Imagines, quibus tantopere delectatus, nec sine fructu, quorum uno alterove partiali recognito, integri capitis series in animum recurrisse legitur, imaginationis legem perfectissimè fundatam ostendunt: perceptio præterita integra recurrit, cujus præsens continet partem, eamq; parente pictore, ceu artis pictoriæ elementum, in filiolo optabili bono hæreditario elementatam testantur. Habent id singulare picturæ præsonis, ex eo, quod illæ sint explicatores, hi excitatores, illic enim status, hic motus. Verba sunt

sunt soni, rerum visarum memoriam, imprimis picturarum fuscitantes, multa picturis insunt, quæ verbis exponi nequeunt, nunquam certè distincte. Quodsi detegatur modus, quo ille verborum defectus compensetur, atq; non obstante picturæ absentiâ, æque tamen vividè vestigia pristina recurrant, imaginatio, ea mediante, affectus, ex his, pro reminiscentiæ facilitate effectus optati, promoverentur incredibiliter. Placet in eo mos antiquorum, quo hæc omnia executioni feliciter data. Verba namque in carmina, hæc in cantilenas redacta, eâ præstant. Excitant picturas, exhibent sonos, status exponunt completè, mentem feriunt vividè, affectum gaudii, ex illa tum carminis regularum, tum melodiæ dissensus, mutuo consentientis harmoniâ, fuscitant, attentionis gradum intendunt, mentem ab alienis ex substitutione verborum incongruâ, detinent, dum eadem verba metro alligant; unde firmitatis memoriæ certitudo auriumque ex sono assueto jucundiori titillatio, quo artificio commoveri possunt animi ad omne affectuum genus. Quæ ratio, cur in difficilioribus notatu dignis, reminiscentiæ necessariis, vel composuerint versus mnemonicos, vel conceperint leges publicas carminice, eaque sub diu decantarunt, ex quo more canticorum Strophæ germanis etiamnum dictæ leges (*Verse*) eadem ratio jam manifesta est, cur Heinnekenius stylo pleraque ligato tam prompte recitare, cantilenas repetere tam potuerit, quam amârit.

S E C T. XX.

Aut fallor, aut verum est, multiplices somnos quibus lactantium more diu noctuque obrutus erat,

rat, plurimum attulisse adjumenti ad imaginati-
onis vim in gradu tam elevato intendendam.
Experimur quotidie, objectorum varietatem per-
ceptionum multiplicitatem, attentionem gravi-
ter interturbare, hinc illa Musarum, in exclusi-
one partus, spectatorum fuga, aurora hinc ami-
ca, hinc assidua organorum sensoriorum ab omni
aliena percipiendi occasione semotio, percepti-
onibus claritatem conciliatura. Quare locus est
conjecturæ, hunc indolis ac optimæ sp̄ci pue-
rum, oculis oclusis, ac omnibus turbis, & qui-
etis & attentionis inimicis, remotis, ante som-
num, quo durante imaginatio cessat, revocasse
notiones ex statu vigiliarum, per tot virorum,
varia meritorium statufve conditione celebrium,
auguria, præconia, admirationis documenta, vi-
vidè impressas, easdem in somnio recurrisse, quo
perceptionum distinctarum inordinatarum repe-
titiō fieri assolet. Cum vero perceptionibus di-
stinctis in somnio adhæreat apperceptio, causam
sciscitari nolim, cur nulla ejus vestigia in vigi-
liarum statu ediderit, saltim nulla in Biographia
connotata memini, quæ si darentur, prouti data
esse, persuasum habeo, eximium meditatis alla-
tura essent pondus; nolo tamen in re, vel non
observata, vel non annotata immorari, veris hisce
rationabiliter ex animæ naturâ derivatis, con-
tentus.

S E C T. XXI.

Non, sine voluptate, leguntur dicta pueri ex-
temporanea, quavis occasione data, apprimè con-
grua. In omnibus fermè deprehenditur redukti-
onis ignoti ad notum artificium, quo casus ob-
vius ad alium similem cognitum refertur. Hinc
illæ phrasēs ejus solennes: hoc ita se habet, ita
se

se non habet, prouti, &c. ac tantâ cum facilitate similitudines rerum observavit, quæ alias dici suevit ingenium. Propter multitudinem cognitionis similium realium, quâ totalia resolvimus in partialia, resoluta notamus, notata mutuo comparamus, acumen tribui solet intelligenti. Sive recensitionem partium sceleti humani, sive applicationem definitionum ex Institutionibus Juris sive solatii verba in sinum matris effusa (§. II.) respicias, non pigebit Heinneckenio præter memoriam stupendam, ingenium vendicasse, quin & acuminis vestigia.

S E C T. XXII.

Ingenium cum Memoriâ conjunctum, si protrudat insipida, si trivialia fingat, si componat, & dividat inepta, si 100 eutrapelias vocum efformet, sin hæreat in persuadendo, non convincendo, vocatur loquentia, & eloquentia, si scientiarum cultura corrigatur. In utroque, ultra ætatis modulum excelluisse, ingenium excel-lens (§. XXI.) probat. Propterea sin augurari liceat, in eo, ubi juvenilem modo exæquasset ætatem, observâsses Lexicon aliquod vivum, ac Polyhistorem vulgarem, quin etiam Germania Juvenem in cathedra salutasset, qui eloquentiam adornasset multo forsan dignior, omnibus mulierculis, quas eloquentiæ sacras judicat *Le Spectateur Anglois, traduit en Francois*, T. III. Disc. 27.

S E C T. XXIII.

Memoriæ felicitas judicii alacritate sociata, supponit comparisonem distinctam, quæ Syllogismis,

gismis, eorumq; serie connexâ perficitur, infert frequentiorem judicii, infrequentiorem Memoriae culturam, si memoriam ideis promiscuè mutuo connexis, minus arcte, nexu saltem minus conficio obruas, at æquè frequentem, si notionum nexu intimè perispecto, notas extremorum in positione quavis debite comparatas, sedulo annotaris, id quod exempla Wallisii & Leibnitii, at quanti in Mathematicis Viri ! abundanter demonstrant. De priori memoriae proditum est, ipsum ex numero 52. notarum prægrandi ; radicem 27. notarum extraxisse noctuabundum, idque coram peregrinante Anno 1670. die 18. Febr. Quadratum ipsum memoriâ comprehensum regulam judicio exasciatam adjuvâsse, conjecerunt nonnulli, eamq; tenoris seq.

Numeri sunt

(1.) Pares usq; ad denarium	2.	4.	6.	8.
(2.) Impares	3.	5.	7.	9.
(3.) Tres pares	10.	12.	14.	
(4.) Tres imparas	11.	13.	15.	
(5.) Tres pares	16.	18.	20.	
(6.) Tres impares	17.	19.	21.	
(7.) Quinque pares	22.	24.	26.	28. 30.
(8.) Quinque impares	23.	25.	27.	29. 31.

Simili artificio vel plures ordine notas recenseri, atque memoriae promptè insigi posse, nullum est dubium. Quantam vero imaginationis vim ipsa requirat extractionis opera, nemo ignorat, vel eam potuisse regulam quandam facilitare, nobis ignotam, suspicarer, hoc tamen non obstante firma hæc mentis præsentia tantum in profundioribus virum posteritati reddit admirabundum.

JUNE 1730.

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In puero nostro beato comparatio rerum erat indistincta (§. XIV.) unde judicandi facultas jacuit inculta tantisper, quin etiam si ætate provectâ judiciosus fuisset imbuendus, dispositio contraria habitum jam contracta, obstacula offendisset ægrè superabilia. Interim artificia, quæ naturâ negabantur, arte compensari quadantenus potuissent, vel natura benigna quædam subministrâisset, eum in modum, quo linguam discimus vernaculam, ex regulis nobis incognitis, dubio tamen procul observatis, quove videmus, quamquam oculi structuram, & opticas leges ignoremus.

S E C T. XXIV.

Aptiorem indè conjecerim eum ad aulicum Oratorem, quam Ministrum repræsentandum. Cur dicam conjecerim, accipe quæso ! Quæ unâ consistere nequeunt, vel ægrè ac rarò consistunt, per & propter limitationes semet excludunt. Judicii acumen majore temporis Spatio coarctatur, ac memoria vivax, ibi lento progrediendum gradu, in quolibet verbo ad amussim ponderando, subsistendum, hic transvolantur plura more Mercurii alati, claritas in nonnullis, obscuritas in multis, in paucis distinctio generatur, ceu Oratores multum, diùque loquaces, ac Polyhistores plerumque solent, ibi vires animæ totius colligendæ, nec nisi operâ pertinaci perficiendæ, hic nonnullæ saltim applicantur, æque felicitate naturæ, quæ ad meritorum præmia non assurgit, facilius obtinentur. Tenuis hujus discursus similitudo pervagatur casus compures, exceptiones admittit rarò, qualis accidit Leibnitio, vero Seculi nostri Polyhistori, talis illa-

illatio in pluralitatis casuum similitudine qualicumq; fundatâ, salutatur conjectura.

S E C T. XXV.

Ex eadem ratione dubitârim, utrum cognitio ejus dici mereatur solida. Habitu distinctè ratiocinandi polluit in nonnullis (§. XXI.), ratiocinia concatenandi in nullis. Tunc eo usque probationes sunt urgendæ, quæ possibile, tunc subsistendum in notionibus irresolubilibus, definitionibus, positionibus identicis, uti se habet Specimen in Cel. Wolffii Elem. Math. in 4to, Tom. I. p. 29. (ex quo Cl. Rudigerus, in Antithesi contra Wolffii Theses de Essentiâ Animæ, Lipsiæ 1727, in 8vo p. 172. sat infeliciter sex terminos extorquet, syllogisticè demonstrata resoluturus, qui tamen in majori, definitionem minoritatis, locando, minorem identicam retinendo, conclusionem inferre potuisset prorsus æquivalentem positioni theoreticæ demonstrandæ, Syllogismo quoad tres terminos legitimo, ac omni vitio omnimodè vacuo) cujus indicia ejus Biographia non prodit. De possibilitate adeò dubitarim. Quodsi potuisset notionum definitiones ex Institutionibus Juris ingredientium notas explicare, notarumq; alias notas, usque ad illud: Non plus ultra; in omnibus iis comparisonem habuisset distinctam contra (§. XIV.) judicium præponderasset, ad minimum exæquasset memoriam, contra (§. XXIII.) dignus fuisset, qui arcanorum regni particeps fieret, dignus, cujus effata oraculi, novi Salomonis instar excipiantur. Accipimus insuper, eum arithmetica solvisse, non accipimus, utrum Solutionum demonstrationem dederit, nec ne? Hoc si esset, major hic Puer eximius foret Apollo.

S E C T. XXVI.

Amabilis Pueri Sinceritatem laudatam laudamus, non demiramur. Est ea conformitas actionum cum mente, simulationis adeò antidotum. Simulamus alia honoris, alia commodi, alia voluptatis status perficiendi ergo, hic vero vel omnibus his affluebat, vel nullis egebat. En! dato intuendi, audiendique loco, omnes concurrunt, admirantur, ora, inflexis collis, in eum convertunt, dilaudant, applaudunt, congratulantur, dona offerunt, quid gloriâ tali optatius? numquid tenacitati deditus? qui lacte nutricis, atque parumper bovino contentus, qui meritis, non opibus vitæ beatitudinem æstimabat, qui numismatum amore deperibat, non ex valore, sed usu, in antiquitatis notitiam redundante. Num voluptatis cupidus, qui delicias, si quæ sunt, mundi ne quidem deliberat, cui lac præ cupediis regiis sufficiebat, qui ex itinere Hassniensi redux inter fluctus oberrans, nil nisi fellam in votis habebat domesticam, secundum illa intellectus, & circumstantium data, alia virtutis resultata prodire nequeunt, alia sin prodiissent, ut assensum commemoratorum cohibeant Lectores, suaderem, quod absit!

S E C T. XXVII.

Miratu digniora sunt, Puerum hunc biennio longè minorem organis loquelæ usum esse tam dextrè, ut vix anno exeunte primo, duo distincta quomodocunq; enunciaret. Est utique possibile, vel oris motitationes sufficere surdis, colloquentium sensa percepturis, ceu docuit *Amman* in *Diff. de Loquela*. De vocalibus id omni
dubio

dubio vacat, quodsi illis quinque vulgaribus annectas Ebræorum Kübbutz, simile Gallorum ü, omnes illæ à maximâ labiorum distentione in a, usque ad minimam in ü, aperturâ unâ post alteram arctiori, sine operâ efferuntur à quovis infante. In consonantium elatione æquè non facili hæremus. Linguâ, labiis, palato, dentibus qui gaudet, literas ideò iis consonas non efferri posse constat, at tamen vicissim. Ast enim verò Puer hic ex naturali discendi cupidine, ac organorum promptitudine, itidem necessario maturâ, ut & sapienti Ducis sui Egregii informatione, vix artificia debite cepit, cum jam imitatus sit, ac illo exercitio quo vel in aliorum præsentia, vel docentis persuasionibus, vel sponte indole suâ in studia verè generosa memoriæ ac ingenii vires indefinenter excoluit prælegendendo, recitando, repetendo, colloquendo, tantam organis loquelæ aptitudinem comparavit, ut tempore brevi arte suâ, vel naturam superare laborârit, in dentalium simul enunciatione quadatenus intelligibili. Præterea quodsi cuivis cogitato conatus quidam in corpore loquendi correspondet, unde cogitata provenire dicuntur ex corde, ceu Cel. Wolffius in A. E. L. Anno 1707, p. 513. ingeniosè monet, unde & ego derivârim, nomen quodpiam reminisci conantes, dicere solere: illud in cuspide linguæ hære; aviditatem hanc Pueri extraordinariam, memoriter capta reddituram, extraordinarium in corpore conatum suscitasse necesse est, qui ubi summus, non potuit non erumpere in actum.

S E C T. XXVIII.

Nostrium non est, inquirere scrupulosius, cur hoc incomparabile monstrum nostro præcise

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tempore, hoc loco, parente &c. nec alio comparuerit? Visum ita est sapientiæ divinæ, quæ optimum feligit ex ratione sibi sufficiente, specialem ignoramus, non vitio mei aut tui, sed totius generis humani infirmitate. Numquid aliam determinaris rationem, tuæ nec alius cuiuscunq; staturæ, capillorum numeri, &c. Magnum audiamus Leibnitium, Is in *Causa DEI* asserta, p. 1. §. 10. peracutè; Numne possum, inquit, repræsentare infinita, eaque mutuo comparare? “Judices mecum ab effectu, siquidem
 “*DEUS* selegit hunc mundum, qualis est
 “(quem §. IX. optimum asserit) cetroquin non
 “vimus, posse sæpenumerò malum causari bonum.”

S E C T. XXIX.

Augusti Daniæ Regis (§. II.) judicio calculum nostrum qualemcunque, salvis meliora sentientibus, adjicimus. Simul ac Puer hic è statu perceptionum obscurarum in illum clararum est translatus, oculis suis primum in hanc aurâ communi adapertis celerrimam idearum volutionem revolutionemque torrentis instar ejus animam subiisse credibile est. Quem intra tantulum temporis spatium talem notitiæ thesaurum collegisse accipimus, qualem alii rarò sexagenarii, per gradus tanto celeriores ideas evoluisse oportuit, quos saltus dixeris licitos & respectivos, nexu arctiori atq; celeriori cohærentes. Observamus, nimium ad tempus meditantibus, caput dolere, viresque corporum sensibilibiter conteri, ubi gradum attentionis intenderint nimium, neque respirandi quoddam sumperint intervallum. In tali fermè statu transegisse vitam Heinneckenium, suspicor. Venit in mentem, supposuisse sal-

factim ducenties millia memoriæ mandata generis cujuscunq; Symbola, & singula quatuor minuta, non verò nyctimeri, dabunt intervallum, quod adæquat Symbolum quodvis, memoria ipsi comprehendendum. Sed illud nil esset insoliti, Ergo nullum videtur elapsum minutum sine lineâ. Abeunt ea in probabile, dum nullam tempusculi portiunculam frustra consumptam legimus. Vigilans animum sponte demulsit legendo alia, alia audiendo, colloquendo alia. Dum cibum admovit ori, pabulum simul appetit animus, libros, mappas &c. aspiciendo, vix digerere cæpit ingesta, & animus harmoniam corporis affectans digerere simul percepta conatur, vix somnum capiens, comitate matris, quâ nova hæc, ac inaudita explorantium curiositatem antevertit, quiete jam deturbatus, ceu Biographia identidem significat, & artificii, quæ prudentibus, quibuscum erat consortium familiare, scopo huic congrua observabantur, ad Specimina notitiæ suæ eminentis edenda, erectus. Alii à feriis avocant ægros, ast huic tenello, cujus machinula non nisi lacte coagulabatur, continuo valetudinaria (§. II.) occasio, quæ præscindenda erat, nova quotidie exsurgebat, aviditas illa discendi, avidior indies magisque insatiabilis reddebatur, nullâ matris incuriâ, nullâ docentis præcipitantiâ, sed casu, ex circumstantium collisione impune atq; indispensabiliter enato. Ignoscant ideò, liberius forsan, at verè judicanti, ceu sentio : Arcus nimium tensus, debilitatur.

S E C T. XXX.

Debilitatur aio, non frangitur, præmaturum ejus è vivis excessum imputasse cuipiam, absit, iterumq; absit. Expendas, ni graveris, nostram,

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quam

quam elicimus, causam. Monstrum hoc, ratione totius, perfectionem confirmat, (§. §. VIII. IX.) quodsi ætate crescente, capacitas memoriæ crevisset ex æquo, monstrum hoc majori perfectionis gradu redditum esset monstruosius; ultra id, quam ad consensum in universi varietate necessarium erat. Insuper, cum in simplicibus major sit perfectio ideis distinctis; quam clavis; completis, quam distinctis; adæquatis, quam completis; memoria ætate provectiori iudicio alicquali firmata, perfectionis gradum intendisset, sic novus ex consensu in se petfecto dissensus esset enatus, & perfectio in partiali ampliati possibilis, intulisset imperfectionem in totali impossibilem, unde vi consensus pro sapientiâ possibili determinati, perfectionis debitæ terminum transsilire nescit. Effectus hanc conjecturam postulat, plura nec intendimus, nec possumus, nec pollicemur, qui consiliorum divinorum Oceanum animulæ nostræ foveolâ includere nequimus.

S E C T. XXXI.

Numquis eo inducatur, ut credat, usus rerum & fines esse à se invicem divellendos? Sunt hæc lepida illa Cogitationum Rationalium Poireti nimium subtilifantium Specimina, quibus subordinanda opponit, imperfectiones humanas, in combinabilitatis partium, combinatorumq; utilitatis ignorantia, ad divina transfert, sapientiam Autoris invitus minuit, atq; intentionem boni, in mechanismo mundi seriam, & quantum possibile, optimam infirmat. Rationabiliora reputaris, sin ex aliis infinitis utilitatibus hos, qui suppetunt, fines, excerpas potiores. (I.) Providentiæ divinæ non universalis, non specialis, sed indi-

individualis momentum intelligis. Qui selegit illum ex infinitè multis possibilibus memoriæ excessum, eumque propter regularum conflictum agnovit sub tali moderamine optimum (§. X.) qui consequentias ejus in omnem successivorum & simultaneorum seriem intimè perspexit, quibus & hæc nostra, & aliorum de nostris meditata connumeret, illumne credas, sine consilio sapienti monstrosam illud individuum ceteris omnibus antetulisse possibilibus, ejus tempus, locum, vitæ progressum, egressumque non fuisse motivorum inter arcana divina partem? (2.) Unicum perstat, quantum historiarum monumentis constat, hoc phænomenon (de illo §. XI. judicium suspenderim, ob credibilitatis motiva) idem sat notabiliter varium, cum pluribus regulis mutuo collisis, in altiori consentiens, hinc memoriam non minus demiraberis, quam perfectionem illam imperscrutabilem, & expressum Sapientiæ summæ exemplar, & intellectus humani respectu divini, ad instar infinitè parvorum respectu infinitè magnorum, nullascentiam, ac eorum quæ in oculis nostris abjecta comparent, ac nihilo in comparatione æquivalentia, in intellectu divino pretium, momentum, magnitudinem. (3.) Addiderim sine Simplicitatis metu quam non curo, & illud: Monstrum hoc perfectionis, ideòque sapientiæ vestigium est, neutrum emetitur intellectus humani norma, approximat ejus mensuræ, intelligentiæ puræ intellectus, noster ad perfectionem tendit ex intuitu perfectionis alienæ, perfectio mundi est perfectionum divinarum exemplar, hoc qui cognoverit, illud excoluerit prius, sed angelico, qui cognitione huic appropinquet, assimilabimur, consistet ideò nisi primus, certo aliquis voluptatis in beatitudine gradus imperfecti-

fectionum Harmoniæ Universalis contemplatione. Exsculpas, si potes, fictionem, evincas, si vir es, errorem, & innocens erit, excusabilis, ad innumera tranquillitatis argumenta formanda prægnans, foecundus, & cui spes ulla futuri affulget, tolerandus. (4.) Uti monstra excessus corporei, pariter memoriæ monstra longævam raro pertingere vitam, edocemur, quin ex præcocitate simili stupendâ, totidem observationibus muniti, ex necessitate (§. XXX.) assertâ, tuto colligimus: quod cito fit, cito perit, Fal-leris, si dictum recipiaris, ubi præcocitatem initii hujus & finis cum simili aliorum compararis, atque vel ex differentiâ, vel æquivalentiâ, numerorum more calculum interitus, aliorumq; eventuum subduxeris. In dijudicandis universalibus rationes modo sunt universales, in applicatione individuali circumstantiæ quævis possibiles sunt in numero. Ex usu, ex eventu patet rerum finis, variat ille imperscrutabilis in Perfectione omnium universali, ut decentiarum divinarum speculum eo vividius exsplendescat.

S E C T. XXXII.

Aspice jam Vir vera nobilitatis virtute præstans, Tuum, quod puero nostro extruere dignatus es monumentum, in scripto pereleganti, de quo literatus Orbis Tibi devinctus, & Lubeca de operâ in tali formando ingenio, gloriæ plenâ applaudit, ego solum ornatum ejus ulterius demirandi, materiam subministrâsse aliqualem, volui. Deprimo supernaturale (§. 3.); Similium paucitatem tueor (§. 10.), quoad præterita, quoad futura possibilitatem assero simili-

um.

um (§. 11.): Modum tantæ vivacitatis generatim innuo, quem specialiora fugiunt (§. 13.), atq; facultatem comparandi determino (§. 14.), unâ cum facilitatē memoriæ materialium (§. 15.) ac difficiliori eorum affecutione (§. 16.); cui tollendæ commendatur demonstratio (§. 17.); pretium solitariæ linguarum notitiæ, non sociæ, æstimatur (§. 18.); ratio inquiritur, versus & cantilenas capiendi (§. 19.), atque ex statu somniorum firmitatem memoriæ accessisse, deducitur (§. 20.), ingenium laudatur (§. 21.), cum eloquentiæ capacitate (§. 22.): Judicium æstimatur (§. 23.), & aptitudo ad Oratoria demum innuitur (§. 24.); Soliditas cognitionis denegatur, salvo ceterorum pretio debito (§. 25.). Sinceritas laudata laudatur pro merito (§. 26.). Loquendi capacitas miratu digna metaphysicè, quantum licet, definitur (§. 27.); ratio altiorum in suspenso relinquitur (§. 28.), approbatur effatum de infirmitate virium Regium (§. 29.), atque ex eventu mortis maturæ causâ eruitur (§. 30.), utilitatibus nonnullis subjunctis (§. 31.). Suum exinde, cum tributum esse censeam, quod tribuendum rationes postularent, justitiam hanc, quæ colore palliari nescit, æquo acceptum iri animo, nullus dubito. Ea, quæ verbis hic exposita, ipso facto, Tuâ quâ polles, judicii acrimoniâ præstitisti, aut sin alia forsan incesseris via, plures ad eundem scopum possibiles vias explicatas congratulabimur, certum est, sine lumine, quod in Biographiâ mihi affudisti, in tenebris meditata hæc cespitassent. Noluerim tot tantorumque agere judicem, quem abs Tuâ humanitate expecto. Omnia tetigisse acu, arrogarentur impudenter, quædam modo ubi abs T B intellexerim qualitercunque, affecuta,

utcr-

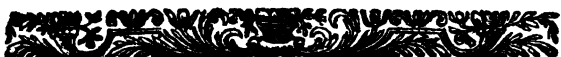
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uterque in labore cum fructu exantlato conqui-
escet, quæ Votorum summa. Vale.

Dabam Petropoli, Anno 1728.

Die $\frac{11}{13}$. Jul.

G. V.

Deditissimus AUCTOR.



ARTICLE XXXIX.

THEORIA LUNÆ Rationalis, &c.

That is,

*A THEORY of the MOON, upon Ellipti-
cal Principles; by which is explain'd the
apparent Inequalities of her Motion: And
from whence also may be obtain'd a rati-
onal Calculus for her Place. To which
are added, Lunar Tables, calculated
from this Theory, with Rules how to
use them.*

THIS Book, which we suppose the Author
designs shortly to publish, has been al-
ready (some months ago) communicated to the
Royal Society. It is dedicated to them. In the
Pre-

Preface, we have a demonstration of the motion of the Earth round the Sun ; taken from the Eclipses of the first Satellite of *Jupiter*.

In the *first Section*, the Author proposes the motion of the Moon thus ; That the Moon's System is carried round the Sun, by the motion of the Earth ; And that the Moon herself moves round the Earth, by her own motion.

The Author explains the apparent Inequalities in the motion of the Moon round the Earth, by *three Ellipses in the same Plane*, &c. The Center of the *first Ellipsis*, which is the Center of the whole Lunar System, he takes to be the Center of the Earth.

The Center of the *second Ellipsis*, or rather a point in the same, which he calls *centrum Motus*, he supposes to go round in the first Ellipsis, with an elliptical motion, contrary to the order of the Signs : And its mean Motion he takes, by the elongation of the Longitude of the Earth, from the Apogee of the Moon.

The Center of the *third Ellipsis* he supposes to go round in the second Ellipsis, with an elliptical motion, according to the order of the Signs : And its mean Motion he takes, by the elongation of the Longitude of the Moon, from the Longitude of the Sun.

The *Moon herself* he supposes to go round in the third Ellipsis, with an elliptical motion, contrary to the order of the Signs : And her mean Motion he takes, by the elongation of the Longitude of the Moon, from the Apogee of the Moon.

The *elliptical Motion* mention'd, he supposes thus ; That it in equal times describes equal Areas in the Ellipses, when the Area's are consider'd,

der'd, not from one of the focus's, but from the centers of the Ellipses.

In the *second Section*, the Author proceeds to the *Calculus* of the Moon. The great Semi-axis of the second Ellipsis, he calls 100000; and according to this, he proportions the lesser Semi-axis of the same; the Semi-axes of the other Ellipses; and the distance of the *Centrum Motus* from the right Center of the same, in the second Ellipsis, mention'd above.

The *Calculus* he performs from the given proportions by *Trigonometry*, to obtain the Moon's place in respect to her own plane, or that of her orbit. He makes an application of the proposed *Method of Calculation*, in a remarkable instance; having chosen for such, an observation of the celebrated Dr. *Halley*.

In the *third Section*, the Author explains the *unequal Motion of the Nodes*; and the different Inclination of the Lunar orbit, or, as he calls it, the *different Latitude of the Lunar System*, by two Circles of each Pole in one plane.

The *first of these*, at the Pole, has (according to his supposition) its Center in an imaginary Axis, thro' the Center of the Lunar system, (that is, the Center of the Earth,) parallel to the Axis of the Ecliptick.

The *Centers of the secondary Circle*, he supposes to move in the first Circles, with an equal motion, contrary to the orders of the Signs; so that they are always perfectly opposite, when consider'd from the Center of the *Lunar System*, (or the *Earth*); and their Motion he takes by the ascending Node.

The

The *Poles of the Moon's System*, he supposes to move in the second Circles, with an equal motion, according to the order of the Signs; so that they are always perfectly opposite, when consider'd from the Center of the *Lunar System*, (or the *Earth*); and their Motion he takes, by the elongation of the Longitude of the *Earth*, from the ascending Node.

In the *fourth Section*, the Author determines the Semidiameters of the Circles; and he calculates by *Trigonometry*, the true place of the ascending Node, and the Latitude of the *Lunar System*.

Which being known, he finds by his *Calculus* the place of the Moon, in respect to the *Ecliptick*, as also its place with respect to the *Equinoctial*.

The *Calculus* being thus perform'd; he finds the difference of the R. A. of the Moon, from the observation: And the R. A. of the Moon, from the *Calculus* of the given example, is *Min. 0. Sec. 35.*

At the end of the *Theory*, are added *Figures*; which renders the whole plain to the meanest capacity.

The Author, in pursuance of the Title of his Book, has joined to his Theory *Lunar Tables*, calculated from the principles of his Theory: Which Tables are dedicated to the illustrious Dr. *Halley*.

The Author premises *Rules*, how to make use of the *Tables*; and he calculates from the *Tables*, according to his *Rules*, the R. A. of the Moon.

The

The *Example* he gives, is the same as that in the *Theory* ; to shew by the agreement of the Numbers, that the *Tables* are truly calculated.



ARTICLE XL.

The ELOGIUM of the Right Reverend Father in GOD, Dr. GEORGE HOOPER, late Bishop of Bath and Wells. By THOMAS CONEY, D. D. Prebendary of Wells.

Ille quidem plenus annis abiit, plenus virtutibus, plenus honoribus, illis etiam quas recusavit : Nobis tamen quærendus ac desiderandus est, ut exemplar ævi prioris.

Plin. Epist. L. II.

“ **T**HE *Eloges* of Men that have been eminent in the *Republick* of *Letters*, do naturally belong to a work of this kind : And it is hoped therefore, when any such die, their Friends will be so just to their Memories, and so kind to us, as to furnish us with an account of their Lives and Characters ; a point in which our writers have hitherto been too negligent of the honour of our Country, while some neighbouring Nations
“ have

“ have shew'd a much warmer and nobler zeal
 “ for so useful and glorious a Topick.

“ It was to retrieve this defect, and in part
 “ supply so material an omission, so generally
 “ and justly complain'd of abroad, and so in-
 “ jurious to the Nation, that we have already
 “ given in these Journals (what had been al-
 “ most entirely omitted, in all former *Memoirs*
 “ of this sort printed here) several such Arti-
 “ cles of our own countrymen; as, the *Eloges*
 “ of the great * *Sir Isaac Newton*, his Grace
 “ the † *Duke of Devonshire*, the incomparable
 “ ‡ *Dr. Clarke*, &c. and resolve for the future
 “ to continue this method, as often as a pro-
 “ per and deserving subject offers: And this,
 “ without the least regard to Party, or Fa-
 “ ction.

“ We take therefore this opportunity to
 “ thank *Dr. Coney*, for the following *Character*
 “ he has given us of the learned and pious
 “ *Dr. Hooper*, the late excellent Bishop of *Bath*
 “ and *Wells*: wherein he has done justice to
 “ the memory of that great Prelate, and led
 “ us into some of the most beautiful Scenes of
 “ his *Life* and *Actions*; not at *length*, but in
 “ *miniature*; with a design chiefly (as he him-
 “ self informs us) of preserving gratitude in
 “ the minds of those he had obliged, and of
 “ exciting imitation in such as come after him;
 “ and which therefore we think very well de-
 “ serves a place in this Journal. Where we
 “ shall likewise add (what he has omitted) a
 “ Catalogue of the Bishop's Works, so far as

* Vol. I. p. 52.

† Vol. III. p. 447.

‡ Vol. IV. p. 53.

“ they have come to our knowledge ; some of
 “ which, tho’ wrote upon the most rare and
 “ important subjects, are yet so very scarce, that
 “ tho’ they have been some time publish’d, very
 “ few even among the Learned, have ever ei-
 “ ther heard of, or seen them ; which Article
 “ therefore may very well pass for a curious
 “ *Anecdote* in the history of modern Litera-
 “ ture : And if in this particular we have been
 “ guilty either of any mistakes or omissions,
 “ we shall be ready upon the first notice to
 “ correct and supply them, in a future Jour-
 “ nal.”

AS the generality of Readers are desirous to know something of the *Birth, Life, and Preferments* of a great Man ; so I shall briefly inform them, that Dr. *Hooper* was born in *Worcestershire*, educated in *Westminster-School*, elected from thence a Student of *Christ-Church*, and proceeded regularly through all his Degrees in the University of *Oxford*. He was successively Chaplain to Bishop *Morley*, and Archbishop *Sheldon* ; and presented by the latter to the Rectory of *Lambeth*, and the Precentorship of *Exeter*. Upon the marriage of the Princess *MARY* with the Prince of *Orange*, he was appointed one of her Chaplains, and went with her into *Holland* ; and after the *Revolution*, was promoted, by her Interest, to the Deanery of *Canterbury*. Whilst he was in this post, he was unanimously chosen Prolocutor of the Lower House of Convocation, and became a zealous Defender of the Rights and Privileges of the *English* Presbyters. Upon the Accession of Queen *ANNE* to the Throne, he was first advanc’d to the Bishoprick
 2 of

Art. 40. *the Republick of Letters.* 435
of St. *Asaph*, and afterwards translated to the
See of *Bath and Wells*. Here it was, that he
was received with universal Applause both of
the Clergy and Laity; and by the future Con-
duct of his Life, verified that Saying of his Ma-
ster, the learned Dr. *Busby*, That Dr. Hooper was
the best Scholar, the finest Gentleman, and would make
the compleatest Bishop, that ever was educated in
Westminster-School.

Under this threefold notion, I shall beg leave
to give you an imperfect draught of this *Emin-
ent Prelate*, and to enlarge so far upon his
Virtues, as the compass of your Paper will al-
low me.

At to his *Learning*, it was not smattering
and superficial, but solid and universal: And no
man can doubt of this, who had ever the hap-
piness of his private Conversation, or the plea-
sure of perusing his publick Writings. His ta-
lents were so great in every distinct part of
knowledge, that the Masters of each faculty
have thought their profession to be the Bishop's
peculiar study. The *Lawyer* might suppose him
bred to the *Bar*, and conversant in nothing but
Statutes and Reports. The *Casuis*t might think
his whole time spent in *Canonists* and *School-
men*; and the *Divine*, in *Fathers* and *Councils*.
The *Antiquary* might tie him down to *Medals*
and *Charters*; and the *Linguist* fancy him always
poring upon *Lexicons*, or else the several *East-
ern* Languages could not be so familiar to him
as *Latin* and *Greek*. The *Philosopher* found no
Science out of the reach of his comprehensive
Genius; nor the Masters of polite Literature,
any graces in the *Classicks* which had escaped
his observance.

Yet in all these several Attainments, his surprising Excellency was, that the variety of Learning did not distract his Thoughts, nor the intenseness of Study sour the facetiousness of his humour. He so temper'd the crabbedness of the *Mathematicks* with the politeness of the *Orator*, the Legends of the *Rabbins* with the fidelity of the *Fathers*, and the occurrences of *modern History* with the transactions of *Antiquity*, that he was as delightful in his Conversation, and as entertaining in his Friendships, as he was profound in his Knowledge, and ornamental in his Life.

The next posture I am to view Bishop *Hooper* in, is as a *Gentleman*. And here his Accomplishments were so great, as not only to excel those of his own profession, but to be a match for such as had made Conversation and Ceremony their sole and ultimate study. Little would one have thought that the Travels of this great Man were confin'd to a clownish part of the *Low Countries*, when he knew the Manners of the whole World, and had transcrib'd into his own practice whatever was really valuable in the most *polite Courts* of *Europe*.

It is observable, that much study makes men pettish and morose ; that a reclusè Life is an impediment to Conversation ; and that Learning itself is imperious and dogmatical : But, in the Prelate before us, all these acquisitions had the quite contrary effects. His study was to promote good manners ; his retirement, to make a more glorious appearance ; and his learning, to propagate affability and condescension.

The private course of his Life would force any one to confess, that he was far from affecting popularity, or doing any thing for noise
and

and ostentation; but his Appearance was so venerable, his Conversation so endearing, and his Demeanor so uncommon, as to render him the most popular and noted Prelate of his Order.

But in the midst of these Civilities and Accomplishments, it is still remarkable, that the Gravity of the *Bishop* kept the ascendant of the *Gentleman*; and that his principles were too stiff to bend to any company. His Zeal and Integrity were inviolable, and Truth was never lost in a crowd of words: His *Sincerity* was no sufferer by his *Complaisance*; nor was the *Courtier* too hard for the *Christian*.

Such a learned and accomplish'd person must be acceptable to any Diocese; and we have the less reason to wonder at his growing Character, if we consider the wise Rules and uncommon Maxims, by which he conducted his Life.

He look'd upon himself as *marry'd* to his Diocese; and, notwithstanding his numerous Acquaintance, and extended Friendships in other parts of the Kingdom, he confined his Preferments to his *own Children*, the residing Presbyters of his proper district. *Nepotism* had no share in his Favours, and Relations were kept at a distance. The laborious Clergyman would find himself surpriz'd into a Preferment, whilst he was sweating at his duty, and combating with Schism. The modest and humble man would be *dignify'd* in his obscurity, without the fatigue of Attendance, or the formality of a Petition. The Care of his Parish, was the best Recommendation of a Pastor to this vigilant Prelate; and the Continuance in his Duty, the most obliging Requitall that could be made him. Where the Service was great, and

the Congregation numerous, some Marks of Distinction were certainly plac'd, and the Minister was seasonably advanc'd, to secure an higher Reverence to his Person, and a kinder Acceptance of his Labours.

His frequent Complaint was, the want of more Preferments for a numerous, an indigent, and a deserving Clergy: And, instead of stocking his *Cathedral* with Relations, and filling the Pulpit with Party and Faction, he broke the Neck of the strongest Combinations, and left nothing but *sound Doctrine* in his Diocese, and the Blessing of Peace and Unanimity amongst his Clergy.

Pray God we may always continue in the same Posture that he left us, and may have no reason to make that Complaint upon the Decease of our spiritual Father, which *Pliny* did upon the Loss of his Friend; *Amisi vitæ meæ Rectorem, amisi Ducem, & vereor ne posthac negligentius vivam.*

I know the Compass of your Paper, or else I could add a thousand Things about the intellectual Capacities of this great Prelate, who, like *Moses*, had no *Dimness* in his Understanding, no *Abatement of his natural Force*, and youthful Wit, at the uncommon Period of almost ninety Years.

It is probable that some other Person, who is under greater Obligations to his Lordship than myself, and better acquainted with his private and publick Designs, may, in due Time, give a larger Account both of his natural and acquired Endowments. I have confined my Remarks to my own Knowledge, and made my Observations upon his moral and relative Perfections, and looked back with Comfort and Pleasure upon the fixed and stated Rules of his Government in his Diocese: For here we all partook of his Goodness,

ness, his Clemency, his Candor, and paternal Indulgence. Every one had the Favour of a *Son*, the Access of an *Equal*, and the Reception of a *Friend*. No angry Looks did intimidate the *Petitioner*, no tedious Formalities protract *Business*, nor any imperious Officers insult the Clergy.

Heu Pietas ! Heu prisca Fides !

As long as Religion shall lift up her head, and Learning retain a sense of Gratitude, *the Memory* of this *Great* and *Good* Man *shall be blessed*, and nothing shall be able to hate Him, but *Vice* ; nothing to traduce his Character, but *Envy* ; and nothing to insult his Ashes, but *Faction*.

This is what I thought fit to communicate to you upon this subject ; and if you shall esteem it worthy of the publick, and honour it with a place in your Paper, you will oblige many of this Diocese, and none more than *Tours, &c.*

The works the Bishop publish'd, were,

1. An Essay upon *Lent* ; in three parts. 8vo.
2. A Discourse upon *Church-Government* ; printed in the *Lond. Cases* against the *Dissenters*. 4to.
3. A *Latin* Dissertation de *Heresi Valentino-rum* ; of which a very few Copies were only printed, and therefore very scarce.
4. An Enquiry into the *Weights* and *Measures* of the Ancients. In 4to.
5. A Discourse of the *Patriarchal Blessings*. Of which a few Copies were only printed, for the use of some particular Friends.
6. Several Sermons preach'd before K. *William* and Q. *Mary*, Q. *Anne*, the House of Lords, &c.

Which Sermons, if collected and printed together in one Volume, as also N^o. 3. and 5. above, would doubtless prove a very acceptable present to the publick.



ARTICLE XLI.

*An ACCOUNT of Moses's PRINCIPIA,
Part I. & II.; The Natural History of
the BIBLE; And Moses's SINE-
PRINCIPIO. By J. H.*

[Being the Conclusion of ART. X. and
XXXV, in the Months of *February* and
May last.]

AS Satan made use of a creature to personate him to make man fall, so the *Elohim* made choice of the similitudes of creatures, to represent them and the means of salvation.

Satan under the form of a Serpent attacks the woman, who perhaps did not understand the powers of inanimate matter, and the abilities of creatures, which her husband had been instructed in, and might not know whether a Serpent could speak or reason.

The devil (*Chap. III. 1.*) first questions the woman concerning her knowledge of the revelation, and by her answer perceives that she look'd upon the penalty of breaking the law a doubtful affair, *לֹא יָדָעְתִּי*, lest perhaps ye die; which

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which God had pronounced certain and absolute. This gave him encouragement to proceed ; *ver. 3.*

For, finding *Eve* so ignorant or careless, or indeed so wicked as to distrust the certainty of the revelation, he takes upon him by the mouth of the Serpent roundly to affirm, that what God had asserted was not true ; לֹא־מֵוֹת חֲבֵתִין, *Te shall not surely die* ; *ver. 4.* Nay, so far from it, that there was a vertue in the fruit of the tree, which made the eaters of it כְּאֱלֹהִים like the *Elohim*, *ver. 5.* knowing good and evil ; That God knew this, and forbad the eating of it, only to keep them in a state of ignorance and dependance.

The whole speech is a piece of cursed sophistry. For first, they might have been wiser, and yet have died. Nor 2dly, would the knowledge of good and evil have made them like the *Elohim*, the Three Persons in the Divine Essence, who did not know good and evil till the second of the three Persons took Man's nature upon him, and suffer'd in his stead. But 3dly, The venom lay in asserting (כִּי יוֹדַע אֱלֹהִים, *For God doth know*) that there are properties in the fruit, (וּנְבַקְחוּ עֵינֶיכֶם and *your eyes shall be open'd*), which he could not controul, and was therefore forced to guard against the effects of them, by a false suggestion of the danger of eating it. *Ver. 5.*

This was supposing Powers and Properties in that which rais'd the fruit, too strong for, and consequently superior to the *Elohim*. The woman by eating the fruit contrary to God's express command, did suppose, as the Devil had told her, that there were such powers in it, and that she should partake of the benefits of them, not-with-

withstanding what God had said to the contrary.

Thus the woman threw off her dependance upon God and her husband, resolv'd to believe the Devil, and follow his advice. Had God commanded nothing in the case, the believing there were properties in Matter which could communicate perfections, knowledge to the soul, and such as were not communicable, *viz.* That those that eat it should be as *Elohim*, have such a share of knowledge, and of the same sort as they had. Believing or attempting this, was a crime of the highest nature. But as the case stands, it was done in direct opposition to God's declared will, in contempt of his authority, and entering into the service of the power she thought greatest, by receiving the symbol of initiation.

The S. S. is silent, has drawn a veil over the discourse which pass'd between *Eve* and her husband: However, it is plain that he did prefer the temporary enjoyment of his wife, the prospect of posterity, &c. before his knowledge of and duty to God, and so before his life, which was his first crime; Or rather, without consideration, resolving to take part in her fate.

They had time after eating to expect this vast degree of knowledge, but to their great confusion found out only that they were naked; C. iii. *ver.* 7.

The woman had been tempted by promises of a vast degree of knowledge: Upon examination, she says, *The serpent* נחש *elated me,* (with false hopes, made me believe I should be as a Goddess,) *and I did eat*; *ver.* 13. After she was fallen, her inclination to her husband, made her

her tempt him ; and the man was seduced by his inclination to her ; so the visible objects of that reciprocal temptation became a shame to them, and made it necessary to hide them. The Heathens afterwards worshipped these parts, as emblems of the powers in the Heavens which carry on generation and production.

Whether the emblematical act of Circumcision was instituted as an acknowledgment of this crime in the Man, may be further enquir'd.

The Sentence pronounc'd is emblematical. The Serpent is not sentenc'd for being made an instrument of Satan ; but the base condition Satan was to continue in, till the execution of the latter part of this Sentence, is represented by this most debas'd order of animals, *ver. 14.*

The seed of the woman רִשְׁמֶה shall bruise thy head. Christ was to execute the sentence upon Satan : He was to cover in darkness the head, the principal part of Satan, that which begun the evil ; as one that was dead was cover'd, *Isai. lx. 10.* And that Satan should likewise cover the heel, the lowest, the mortal part of the seed ; *ver. 15.*

The acute bodily pains of child-bearing, which was to be the woman's portion, are borrow'd to convey ideas of the actions of the mind ; *i. e.* for such ideas or imaginations, as it forms when it or the body are in distress. And the word עֵצוּר sorrow, here expresses the ideas that woman was to frame of the fate of her issue in general, of the state of man after the fall ; *ver. 16.*

The words רְשִׁיטָה *desire*, and מִשְׁלָה *rule*, express that sovereign rule which the eldest branch, except those who had forfeited, had in

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in right of being Parent of the Ruler *Christ*.
Ibid.

It is to be observ'd, that it is strongly imply'd that *Eve* used great solicitations with her husband ; and that God charges *Adam* with nothing further, than hearkning to the voice of his wife. *Ver. 17.*

The Curse pronounced, ארורה האדמה, *Cursed be the ground*, does not take in the Orb of the Earth and Water, but the matter only of which fruits, creatures, so food and our bodies are form'd. And the earth's bringing forth קוצ thorns, is again emblematical of the corruption and depravity of the mind, one fatal consequence of the fall ; and expresses the study and great application that will be necessary, to weed it and keep it clean from the overspreading of sinful and lustful appetites *Ibid.* The same word is used *Exod. i. 12.* for afflictions.

Thus Man, by doubting the truth of revelation, lost the ability of reasoning, and reason'd without evidence, falsely. He lost his innocence : The Image of God in Man was defaced. He broke the commandment, and forfeited the sacrament of Immortality, of being translated to a happy state, and the confidence in, and assurance of the divine favour and protection. God, who knew man could not subsist without a dependance upon him, in his great mercy (before he pass'd sentence) made a promise, that one of the woman's seed should retrieve that false step, repair that loss. *Ver. 15.*

Those who have allow'd the first part to be a publication of the Covenant on the part of the *Elohim*, have never consider'd the latter part, or the part of Man. Can any one imagine

gine that the *Elohim* should publish this Covenant, and the means of Salvation, which on their side was to be perform'd at so great a distance as 4000 years, and appoint no service, no emblems, no memorials on Man's side, as an evidence of their successive initiation, and confirmation of their compliance, by performing their parts emblematically, to keep that means in view, and thereby support their minds; but leave men to their own imaginations for 2000 years, and then sanctify those imaginations by a law, and constitute them for a service to the *Elohim*? No, it will appear, that Man's part of the Covenant, to be perform'd by *Adam* and his Successors emblematically, and lastly really by the Man in *Christ*, was publish'd here as well as the part of the *Elohim*, or one of them in *Christ*.

Adam called his wife's name חַוָּה *Eve*, the *revealer*, the *bringer* of hidden things to light, as she was to produce the great manifestation, to discover the great mystery, by being a mother to bring forth out of their sentenced dead bodies universal Life, not less than eternal. *Ver. 19.*

By the imposition of this new name, which afterwards became usual in such cases, he enter'd into the Covenant, and made confession of his faith. *Eve* was so full of this hope, that upon the birth of her first child, she cries out, *I have gotten a man*, אֶת־יְהוָה the very *Jehovah*. *Cb. iv. 1.*

If the Sacrifices of creatures were shadows, emblems, or sacraments of the great Sacrifice of Christ, then these were instituted at the
time

time of the promise. *By faith Abel offer'd*, Heb. xi. 4. *i. e.* by faith in an Institution of God's appointment. It could have been no Sacrament, if God had not appointed it. And at what time the first sacrifice was instituted, the several actions necessarily appertaining to it, such as putting away the strange *Elohim*, purifying the body with water, which was the principal use of the rivers in *Eden*, and was the origin of what we call *Baptism*; The distinctions between clean and unclean; The anointing with oil; The pouring out the blood, as *Christ's* was to be, and setting it apart as sacred, and not to be eaten; The sprinkling the people with blood, to qualify them to partake of the sacrifice; The washing the Priests and Sacrifices; The making the skin of the beast offer'd the property of the Priest, *Lev. vii. 8.* All these acts necessarily relating to sacrifice, were instituted. And if *Adam* perform'd the office of Priest, and offer'd sacrifice, he did thereby emblematically qualify himself and his wife for being cloathed with the covering of Christ; *i. e.* having righteousness imputed to them, by covering their nakedness with skins.

If the vegetable matter in beasts, fruits, &c. was curs'd, Man had no right to expect any benefit from it or them, till a fresh property was granted to be held, by a new tenure: And if the crime which occasion'd the forfeiture, was on account of man's ascribing powers to the fruit, and thro' it to the fire or names; then it was convenient, that man shou'd not only make an acknowledgment of God's sovereign dominion over matter, but likewise shou'd be directed to apply that power where it cou'd be made

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made use of, to testify his renunciation of it, as appears by offering beasts, fruits, and the like, by fire.

The first mention of sacrifice is not to give us an account of sacrifice, or how, or when it was instituted; much less is it an evidence that there was none before, but is occasionally related in transferring the seniority, and so the parentage of Christ from *Cain* into a younger line, which was absolutely necessary to be known.

That there was a certain time appointed of offering sacrifice, appears from *Gen. iv. 2.* *And it was the end of the days, and Cain brought, &c.*

As man by his transgression had forfeited his life, and all right and property in the fruits and products of the earth, it was requisite that respect should be had to the double forfeiture, in the sacrifices of atonement. The outward act of shedding blood, was an acknowledgment of the forfeiture of Lives, and sacramental or emblematical of the holy living blood, and of the satisfaction and atonement by Christ.

And if the forfeiture of the beasts and fruits was redeemed by the body of Christ, then was the commemoration of that redemption of fruits proper to be join'd with the sacrament by the blood of beasts.

Cain offer'd of the fruits of the earth, probably without any regard to an higher object, which *Abel* express'd by the firstlings of his flock. *Cain* look'd melancholy at the time of a feast, when he should have been merry, praising, and perhaps dancing. God says, *If thou do well, shalt thou not be accepted?* No other sort of doing well, but regard to that sacrifice, could take the original sin from *Cain's* door. The occasion of his sorrow, was the suspension of his

his birthright ; but he was still upon his good behaviour, and to have *Abel* made dependant upon him.

If thou doest well, shalt thou not שאת be exalted ? Shalt thou not be restor'd to that high dignity of being the Father of the Seed, and of having the title of נשיא אלהים the Prince of the *Elohim*, given to *Abraham* on the same account, *Gen.* xxiii. 6. who was also by virtue of that high title the chief Priest, the person from whom God would accept the sacrifice ; which honour was conferr'd on *Abel*, by God's accepting his offering. But if *Cain* should be restor'd, then *Abel's* desire was to be to him : He was to expect the seed from his elder brother's loins, who by virtue of that high prerogative was to bear rule.

The several Creatures appointed for sacrifice, were emblematical of the great Sacrifice ; as the lamb of the sheep, or of the goats, young turtle-doves or pigeons : So the ears of corn, dry'd at the fire, and offer'd as a meat-offering. The bread is still continued, as a representation of Christ's body, for all rich and poor ; and perhaps the wine is taken from the drink-offering.

The sacrifice of atonement is called עלה, which likewise signifies a branch, a shoot, which was one descriptive title of the great *Holocaust*.

The sacrifice of first-fruits, as well as of the creatures, might have been appointed before the Fall, as a proper acknowledgment for the fruits and creatures received. Or if it had not been appointed, it might have been natural for man to have made some tender and acknowledgment

ledgment to God, for having receiv'd those things from him.

But it is not so clear why they shou'd offer by fire, light, or spirit, unless by way of acknowledgment to God for giving food and other necessaries of life by these his agents and servants. But if they had sacrificed before the fall of their own accord, it wou'd be much safer to suppose what will hereafter be prov'd, that they knew by revelation, by words, emblems, or otherwise, that the Heavens were a representation of the Trinity, and as such offered by them.

But the case was otherwise after man had fallen, by supposing incommunicable properties in matter, which must be owing to one or all of these material agents. It wou'd have been unnatural for man of himself to have offered to God by these powers which the Devil and he had made the rival to God. But if God appointed it to shew that fire obey'd him, and therefore on some occasions gave supernatural evidence of accepting the sacrifice by fire from heaven, then was it a reasonable service.

There were several sorts of emblems which doubtless had their rise in paradise, so long before the Hebrews and Heathens separated, which were used at first by all jointly, and after by each of them in their respective ways of worship: the one used them as emblematical of the attributes of God, the other ascribed them to the heavens.

Several sorts of trees are particularly mentioned in the precept of making booths; *viz.* the olive, the oil olive, the oak, the myrtle, and the palm. And they that dwelt in these booths

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were

were emblematically cover'd with what these several trees represented. *Isa.* lv. 12.

The *Jews* are for making the myrtle and the dense wood, call'd עֵבֶר, *Nab.* viii. 15. the same; and so take away אֵלֶּה the oak, which is the representative of the person bound by oath to redeem man. The palm-tree represents the supporter or sustainer, was an emblem in the Temple, and the branches of it were carried before Christ.

Mention is made in one of the *Jewish* Services, appointed at one of their feasts, of a certain fruit call'd הָדָר the fruit of goodly trees, *Lev.* xxiii. 40. The word is applicable only to things which circulate, to air, to fire, to water, &c. So in speaking of *Chamah*, the flame, the sphere, the crown, the place of circulation and irradiation of the orb of the Sun, which was made to rule; *Isai.* xxx. 33.

The word תֹּפֶת *Tophet*, there used for the orb of the Sun, is construed (*Dan.* iii. 2, 3.) *Sheriffs*, tho' the text puts them before Rulers of Provinces. *Job* compares himself to the beneficent faces of the fire at the orb of the sun; *And aforetime I was Tophet*, xvii. 6. which the *English* version tenders a *tabret*.

The tree הָדָר abovemention'd, from הָדָר to issue and revolve, was an emblem of air in fire, or circulation, which did them good in every corporeal sense, and they by tasting it, made it do 'em evil. If so, the tree of the knowledge of good and evil, was an emblem of the irradiation of the Sun or Heavens: To know it, for its proper uses, was good; to know it, for worship, was evil. So the tree of Lives was an emblematical sacrament of the irradiation of the

the essence, which could give a life of duration, and a life of happiness. The light issuing from the Sun, is the emblem of this irradiation, and likewise represents the second Person coming forth from the first; and the Service is the attributing this power of the light, which had been disputed, to the Essence.

It appears by the variety of sounds, since invented, that there could be no necessity (for want of different sounds) to use one word for several things. Where this happens, the thing to which the name is applied, either conveys an idea of the name, or is a representation by way of memorial, of that which has the idea in it: *e. g.* אֵלֶךְ the name for the oak: but it could not signify the obligation of an oath, till there was some such act, or an idea of it. And since we find it used for both, we will suppose that as there was a tree of good and evil, by which man fell, and a tree of Lives, from whence he was driven; so there were trees of the אֵלֶךְ *Elobim*, a species of trees made an emblematical memorial, or evidence of that Covenant by which he was to be restor'd. The beams of the house of Christ are of אֵלֶךְ of the trees *Berith*, or the Covenant. The same word is used for Circumcision, and the oakhorn as the emblem.

These trees became sacred by God's own appointment; as may be gather'd from the frequent communication of God with Man, and the many religious services perform'd under them. *Jehovab* appear'd to *Abraham* under the oaks of *Mamre*, and in three persons confirm'd the promise; *Gen. xviii. 1.*

Abraham planted an oak, and called there on the name of *Jehovah*, the everlasting *Elobim*; *Gen. xxi. 33.*

Joshua made a covenant, and wrote these words in the book of the law of the *Elobim*; and took a great stone, and set it up there under the *Alah*, the oak that was by the sanctuary of *Jehovah*. And *Joshua* said, *This stone shall be a witness, for it hath heard; &c. Josh. xxiv. 25.*

Heathen writers are full of the accounts of groves and gardens, and distinguish which were sacred to each Deity. And the apostate *Jews* had gardens, as well as single trees, and us'd several sorts of the woods for their images. *Ye shall be ashamed for the oaks which ye have desired, and for the gardens which ye have chosen; Isa. i. 29. Enflaming yourselves among the oaks, Ib. lvii. 5.* Sacrificing under *Alah*, was in performance of their part of the Covenant, as representing the Sacrifice of Christ till he came, and not for their bellies.

Nihil sacratius quercu. Majores nostri habuere nulla sacra, sine hujus arboris fronde. Conficere Sacrificiis Epulisque ritè sub hac arbore perpetratis, Deos apprecati sunt. Cod. Talmud. p. 175. Aventinus Annal. Boj. L. III.

Man having by his transgression forfeited his privilege by the first Covenant with God, there was no way that we know of to repair that loss, but by One of the *Elobim* taking man's nature, and suffering in his stead. One of the *Elobim* then began to experience the difference between the good of felicity, and the evil of misery; and in that sense He became like man, and

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and consequently man like one of the *Elohim*; for it would not have been proper to have said, One of us is become like Man. *Gen.* iii. 22.

When man had forfeited his Covenant, he of course cut himself off from all benefit of the sacrament of the tree of Lives, for with the Covenant, all the sacraments, emblems, memorials and representations of it must cease.

Man was therefore removed from the garden, the place where these emblems were exhibited; And being admitted into a new Covenant, upon terms widely differing from the former, it was highly requisite that he should be made sensible of the manner of his deliverance, and that not only by a verbal revelation, but also (after the manner of the former Covenant) by a visible representation, which might divert his mind from the sacramental tree. The representation was the Cherubim, which was the figure of the bull, lion, eagle, and man: Their bodies were united, to shew the great mystery of the Unity, and Man taken into the Trinity.

This appearance *שכין* was placed, or made a *Schechinah* of, as the word expresses, *ver.* 24. on the *West* side of the garden; which determin'd the position of the face of the worshipper, which before was indifferent.

Man could never have thought of worshipping a representation of himself, much less of inferior creatures, unless he had seen them represent the highest objects. And though those who saw this, might have worshipp'd the figure of a Man, none after could have known it to be sacred, if they had not handed down an account of that appearance, and given it the same

mark as this had, the irradiation of fire or light about it, or about the heads of it, which has been the representation of Divinity to this day.

This fire did not consume any more than that at the bush, and was supported with the same matter as that at the orb of the Sun. *Est Ignis ille talis naturæ quod comburet spiritum, nec eget materiâ quam consumat; sicut nec ille qui est in sphaera solis.* Hug. de S. Victore, cited in Malvando de Paradiso Volupt. p. 264.

This figure of the Cherubim did represent the Heavens under the threefold action of fire, light and spirit, which were emblems of the Trinity; of which patterns were afterwards exhibited, and order'd to be placed in the Tabernacle, and afterwards in the *Sanctum Sanctorum* of the Temple.

As these three conditions of the Heavens are upon account of their agency call'd Angels, and Cherubims, so likewise are the *Elohim*, on account of their agency, frequently called by the title of Angels, which signifies agents.

From this figure of the Cherubim, the Heathens, and among them the *Egyptians*, held sacred the bull, the lion, the eagle or hawk, and from hence the *golden Calf*.

The revelation of the redemption of Man by blood, made a strong and lasting impression upon all mankind; and we find the emblems and shadows of that great Sacrifice preserv'd sacred by the most rude and barbarous Nations, even in countries where they were debarr'd all knowledge of, or commerce with the rest of the world: where they were reduced to the first state, had nothing but trees to preserve the
memo-

memory of these beings or things; and had nothing to write upon but themselves, which they did by painting, cutting or marking the figures of the three sacred animals upon their skins.

They likewise sacrificed beasts; and to shew their great expectation of the benefit to accrue to them by blood, they made oblations of human blood, and partook of them; and likewise strangled creatures, to eat the blood in the flesh, from thence expecting redemption. In distinction to this,

Christ says, *Job. vi. 54. Who so drinketh my blood, hath eternal life. My blood is drink indeed.*

And the eating of blood and things strangled was forbid the Christians, by the decree of the Apostles, because these customs had been used, and still continued among the Heathen; whereas the pouring out the blood, was appointed to be a typical representation of Man's redemption, by the blood of the great Sacrifice which had then been already offer'd; and therefore all the old types of it were to cease, and new memorials appointed to be observ'd.

That these customs prevail'd amongst the first Heathens, and were continued down to their posterity, is so far from being a proof (as some late writers would insinuate) that they were instituted by them, and transcribed from them into the *Jewish* law, and thereby receiv'd the divine sanction, that on the other hand, they are the strongest evidence that can be given of the impression made upon the Souls of Men, by the revelation of their redemption; inasmuch as that no condition or alteration in

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life,

life, even the lowest state of ignorance and barbarity, could ever obliterate the remembrance of the emblems, types and shadows, by which that revelation was made to *Adam* in *Paradise*, notwithstanding the knowledge of the beings and things signified, and intended to be preserv'd in memory by means of them, had been in some measure forgotten very early, and at last in a manner lost among many of them.

The Books, from whence these Extracts are taken, is sold by *T. Green*, near *Charing-Cross*; and *S. Austen*, in *St. Paul's Church-yard*.



ARTICLE XLII.

An Account of a Latin and English INSCRIPTION, proposed to be engrav'd on the Monument that is shortly to be Erected in Westminster-Abbey, to the Memory of Sir ISAAC NEWTON. By Mr. POPE.

UPON the *Monument* is to be engrav'd, or emblematically and beautifully represented, the Statues of *Astronomy*, *Natural Philosophy*, *Opticks*, *Chronology*, and his doctrine of *Fluxions*; All the principal Works this great Author wrote, being chiefly reducible to one or other of these heads; Accompanied with this *Latin Inscription*, wrote by *Mr. Pope*. ISA-

ISAACUS NEWTON,

Quem IMMORTALEM

Cæli Natura, Tempus enarrant;

MORTALEM,

Hoc solum Marmor fatetur.

To which is added, by the same Hand, the following *English* one ;

All Nature and her Laws lay hid in Night :

God said, *Let* NEWTON *be* : And all was Light !

Upon the Tombstone that lies over his Grave,
under the *Monument*, there is this Inscription :

Hic depositum est,

Quod MORTALE *fuit*

ISAACI NEWTONI.



ARTICLE XLIII.

*A Consolatory ARTICLE for the ALLIES
of Seville, and all other Parties con-
cern'd for the Success of Don CARLOS's
Expe-*

THE four following Lines, which are faithfully copied from p. 60. of the *Bourdeaux* Edition of *Les Vrays Centuries & Propheties de Maître M. Nostradamus*, C. V. N. 3. considering the present Juncture and Situation of the Affairs of Europe, will doubtless appear to every person (capable of the least thought or reflexion) very singular and surprizing. For, whatever doubts and scruples our modern Infidels may pretend to have, as to the ancient *Jewish* and Christian prophecies; yet as to this before us, which now seems in so fair a way, and in so near an approach (by the wisdom of our *Ministry*) to its full and final accomplishment; if even Mr. Collins himself were alive, he could entertain no suspicion of its being forg'd *ex post facto*, whatever he might do of *Daniel's*, and some others of the Old Testament: And upon a day of Action, the whole success of some of the greatest Battels we read of in History, has often been owing to the Belief and Influence of much more obscure ones, when artfully spread, and generally diffused in an Army.

Nostradamus's Prophecy is as follows:

*Le Successeur de la Duché viendra
 Beaucoup plus outre que la Mer de Tosquane;
 Gauloise Branche la Florence tiendra,
 Dans son giron, d'accord nautique Rane.*

A R T I-



ARTICLE XLIV.

STATE of Learning.

L O N D O N.

I. **W**E have lately publish'd, *Some Observations made in Travelling through France, Italy, &c. in the Years 1720, 1721, 1722.* By Edward Wright, Esq. In two Volumes in 4to. Printed for T. Ward, and E. Wicksted, in the Inner Temple. Of which work, a particular account will be given in the next Journal.

II. There is also publish'd, *A perpetual Commentary on the Revelation of St. John; with a preliminary Discourse concerning the principles upon which the said Revelation is to be understood.* By Charles D' Aubuz, M. A. late Vicar of Brotherton in Yorkshire. New modell'd, abridg'd, and render'd plain to the meanest Capacity; By Peter Lancaster, A. M. Vicar of Bowden in Cheshire, and sometime Student of Christ-Church, Oxon. In 4to. Printed for the Author; and sold by W. Innys. And to which is prefix'd, *A symbolical alphabetical Dictionary:* In which, agreeably to the nature and principles of the symbolical Character and Language of the Eastern nations, in the first ages of the world,

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the general signification of the Symbols used in the Revelation of St. John, is laid down, and proved from the best and most ancient Authorities, sacred and profane. A subject seldom, if ever before attempted in this way, much less so compleatly finish'd.

III. A third and fourth Volume of Sermons, by the late reverend and learned Dr. *Samuel Clarke*, are publish'd from the Author's MSS. by *John Clarke*, D. D. Dean of *Sarum*. Printed for *James* and *John Knapton*. Of these Discourses, a particular account and character will be given in our next Journal.

IV. *An Enquiry into the Miracle*, said to have been wrought in the fifth Century upon some orthodox Christians, in confirmation of the doctrine of the *Trinity*; who continued to speak clearly and distinctly, after their Tongues had been cut out, by order of *Hunneric*, an *Arian* King of the *Vandals*. In a Letter to a Friend: Occasion'd by Dr. *Berriman's* Sermons at the *Lady Moyer's* Lecture. Printed for *J. Roberts*; in *Warwick-Lane*.

P A R I S.

I. **T**WO Benedictins of the Congregation of *St. Maur*, on the 20th of last month, presented to the King the second Volume of the *Monuments of France*, composed by the learned *F. Montfaucon*. [See Art. XXV. of this Journal, for *April* last, p. 261.]

II. A new Translation of the *Oedipus of Sophocles*, and of *The Birds*, a Comedy of *Aristophanes*,

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phanes, both done by the late Mr. Boivin, is printed for Mr. Didot.

Mr. Dacier had formerly translated the first of these, as also the *Electra*, another Tragedy of the same Author.

III. A new Book of Devotion, wrote by F. Sannadon, has been lately publish'd: It is intitled, *Retraites spirituels propres aux communautéz Religieuses*, in 12°. It is printed for Greg. du Puys, Rue S. Jacques.

IV. The same Bookseller has also publish'd a second Edition of the *New System of Rhetorick*, drawn from the Rules of Aristotle, Cicero, and Quintilian; with examples taken from the sacred and profane Authors, both ancient and modern. Divided into three Books, in 12°.

This work was received with great and general applause, when it was first printed, which was in the year 1722.

V. The Amours of *Ismene* and *Ismenius* are publish'd, wrote by Mr. Beauchamps, and printed for M. Simart.

VI. The Impression of the *Supplementum in Corpus Juris Canonici, sive in Jus universum Ecclesiasticum, cum brevi Commentario ad decretum Gratiani*, in Folio, is now finish'd. It is printed for Jacques Vincent.

VII. Mr. Richer has publish'd some new Fables in Verse, which he has dedicated to the Prince of Conti.

M A R-

M A R S E I L L S.

A Bbé *Sevin* is arrived here from *Constantinople*, and has brought along with him a large and curious Collection of scarce and valuable MSS. in several Languages: A particular account of which, the learned world may now hope to see publish'd in a short time.

C O N S T A N T I N O P L E.

THE Printing-Office, erected here, has met with all the success that could be expected. The first Book printed in it, was an *Arabic* Dictionary, translated into the *Turkish* language by *Obancouli*, in two Volumes in *Folio*; The first containing 666 pages, and the second 756. In the Preface, they give a great encomium to the *Grand Vizir*, for the share he had in the establishment of that Printing-house. There is prefix'd, the privilege granted by the *Grand Signior* to *Zaid*, Son of *Mahomet Effendi*, formerly Ambassador in *France*, to print all sorts of Books, except such as treat of the *Mahometan* Religion. There are likewise inserted the *Musti Abdala's Imprimatur*; and a Treatise of the use this Printing-House will be of to the *Turks*.

Two other Books have been printed since: The first of which is a *Folio* of 150 pages; the Author named *Hagi Califa*, and the Editor *Ibrabim Mutafarica*. This treats of the Terrestrial Globe, of the Sphere, and Geography; and contains particularly a description of the *Venetian Territories*, *Albania*, and the Isle of *Corfu*,

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Corfu, and several parts of *Turky*: As also a relation of the *Turks* wars by sea; a history of the *Turkish* Admirals, from the taking of *Constantinople*, to the year 1653; with a description of the Arsenal at *Constantinople*, &c. The second book is in 4to, of 194 pages; containing an account of a Traveller, and the History of the late Revolution in *Persia*; translated from the *Latin*, by *Ibrahim Matasarica*: who, tho' he does not name his Author, yet is supposed to be wrote by the same hand that furnish'd *F. Cerceau* with the *Memoirs*, from which he drew up his account. The rest of this book contains the History of the *Sopbi's* of *Persia*, to the time of *Schach Hussein*, who was dethron'd by *Mireweis*; with the History of Sultan *Esfref*, &c.

The Abbots *Fourmont* and *Sevin* have now left this place: The first is gone to travel into the *Morea*; the other is return'd into *France*, and carries with him two Chests full of very scarce and curious *MSS.* in the *Greek*, *Turkish*, *Arabick*, and *Armenian* Languages, and of which there are not yet any Copies in the King's Library.

PETERSBURGH.

THE Academy of Sciences have been busy for a good while past, in digesting the *Papers* and *Memoirs* of Captain *Berring*, who had been order'd by the late Czar *Peter I.* to go with twenty persons more, to discover the extremities of *Tartary* and *Siberia*; and who, in

in order to this, have traversed above a thousand *German* leagues by land and water. [See Art. XXXIV. of this Journal, for *May* last, p. 362.]

A M S T E R D A M.

I. **A** Dissertation *de Jure Augusti & Romani Imperii in Parmæ & Placentiæ Ducatibus*, is publish'd here in 4to.

II. As also, a Treatise intitled *Geomyler*, being a Translation from the *Arabick*. In two Volumes, in 12°.

The End of the Fifth VOLUME.





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